



The Pilgrims Progress

Destruction

Part II



The Pilgrims Progress

Destruction

Part II

THE
Pilgrim's Progress,
FROM
THIS WORLD
TO
That which is to come:

The Second Part.

Delivered under the Similitude of a

D R E A M

Wherein is set forth

The manner of the setting out of
Christian's Wife and Children; their
Dangerous JOURNEY, and Safe
Arrival at the desired Country.

By JOHN BUNYAN.

The Sixth Edition.


Licens'd and Entred according to Order

I have used Similitudes, Hof. 12. 10.

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 The Third part of the *Pilgrim's Progress* that's now abroad, was not done by *John Bunyan*, is suggested. But the true Copy left by him, will be Published by *Nath. Ponder*.

THE
Author's Way of Sending forth

HIS
Second Part

Of the

PILGRIM.

GO, now my little Book, to every Place,
Where my first Pilgrim has but shewn his
Call at their door: If any say who's there? (Face)
Then answer thou, Christiana is here.
If they bid thee, Come in, then enter thou
With all thy Boys. And then as thou know'st how,
Tell who they are, also from whence they came,
Perhaps they know them by their Looks, or Name:
But if they should not, ask them yet again
If formerly they did not Entertain
One Christian a Pilgrim? If they say
They did: And were delighted in his way:
Then let them know, that those related were
Unto him: Yea, his Wife and Children are.
Tell them that they have left their House and
(Home,
Are turned Pilgrims, seek a World to come:

*That they have met with hardships in the way,
That they do meet with troubles night and day;
That they have trod on Serpents, fought with
Have also overcome a many Evils. (Devils,
Yea, tell them also of the next, who have
Of love to Pilgrimage been stout and brave
Defenders of that way, and how they still
Refuse this World to do their Father's will.*

*Go tell them also of those dainty things,
That Pilgrimage unto the Pilgrim brings:
Let them acquainted be too, how they are
Beloved of their King under his care;
What goodly Mansions he for them provides,
Tho they meet with rough Winds and swelling
How brave a calm they will enjoy at last (tides.
Who to their Lord, and by his ways hold fast.*

*Perhaps with heart & hand they will imbrace
Thee, as they did my firstling, and will Grace
Thee, and thy fellows, with such cheer and fair,
As shew will, they of Pilgrims lovers are.*

I Object.

*But how if they will not believe of me
That I am truly thine, cause some there be
That counterfeit the Pilgrim, and his name
Seek by disguise to seem the very same.
And by that means have wrought themselves into
The Hands and Houses of I know not who.*

Ans

Answer.

'Tis true, some have of late to counterfeit
My Pilgrim, to their own, my Title set;
Yea others half my name and Title too
Have stitched to their Book to make them do;
But yet they by their features do declare
Themselves not mine to be, whose ere they are.

If such thou meetest with, then thine only way,
Before them all, is, to say out thy say,
In thine own native Language, which no Man
Now useth, nor with ease dissemble can.

If after all they still of you shall doubt,
Thinking that you like Gypsies go about,
In Naughty wise the Country to defile,
Or that you seek good People to beguile
With things unwarrantable, send for me,
And I will testifie you Pilgrims be;
Yea, I will testifie that only you
My Pilgrims are, and that alone will do.

2 Object.

But yet, perhaps I may enquire for him,
Of those that with him Damned life & limb.
What shall I do, when I at such a Door,
For Pilgrims ask, and they shall rage the more?

Answer.

Fright not thy self, my Book for such Bugbears,
Are nothing else but ground for groundless fears,

My Pilgrims Book has travel'd Sea and Land,
Yet could I never come to understand,
That it was slighted, or turn'd out of Door
By any Kingdom, were they Rich or Poor. (other
In France and Flanders, where Men kill each
My Pilgrim is esteem'd a Friend, a Brother.

In Holland too, 'tis said, as I am told,
My Pilgrim is with some worth more than Gold
High-landers and Wild-Irish can agree,
My Pilgrim should familiar with them be.

'Tis in New-England under such advance,
Receives there so much loving Countenance,
As to be Trim'd, new cloth'd, & deck'd with Gems
That it might shew it's Features and it's Limbs,
Yet more, so commonly doth my Pilgrim Walk,
That of him thousands daily Sing and Talk.

If you draw nearer home, it will appear
My Pilgrim knows no ground of shame or fear;
City and Country will him Entertain
With welcome Pilgrim. Yea they can't refrain
From smiling, if my Pilgrim be but by,
Or shews his Head in any Company.

Brave Gallants do my Pilgrim hug and love
Esteem it much, yea, value it above
Things of a greater bulk; yea, with delight,
Say my Lark's Leg is better than a Kite.

Young Ladies and young Gentle-women too,
Do no small kindness to my Pilgrim shew;
Their Cabinets, their Bosoms and their Hearts
My Pilgrim has, 'cause he to them imparts,

His pretty Riddles in such wholsom Strains,
As yields them profit double to their pains
Of reading. Yea, I think I may be bold
To say some prize him far above their Gold:

The very Children that do walk the Street,
If they do but my holy Pilgrim meet,
Salute him will, will wish him well, and say
He is the only Stripling of the day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his Company, and hear him tell

Those Pilgrim Stories which he knows so well.

Yea, some who did not love him at the first,
But call'd him Fool and Noddy, say they must
Now they have seen and heard him, him commend,
And to those whom they love they do him send.

Wherefore my Second Part, thou needst not be
Afraid to shew thy Head: None can hurt thee
That wish but well to him that went before,
'Cause thou com'st after with a second Store,
Of things as good, as rich, as profitable,
For Young, for Old, for Stag'ring and for stable.

3 Object.

But some there be that say he laugh too loud;
And some do say, his Head is in a Cloud.
Some say, his Words and Stories are so dark,
They know not how by them to find his

(mark
Answer.

Answer.

One may (I think) say both his laughs & cries,
May well be guest at by his watry Eyes.
Some things are of that nature as to make
Ones fancie checkle, while his Heart doth ake;
When Jacob saw his Rachel with the Sheep,
He did at the same time both kifs and weep.

Whereas some say, a Cloud is in his Head,
That doth but shew how Wisdom's covered
With its own Mantles, and to stir the Mind
To a search after what it fain Would find,
Things that seem to be hid in words obscure,
Do but the Godly mind the more allure;
To study what those Sayings should contain,
That speak to us in such a cloudy Strain.

I also know a dark Similitude,
Will on the Fancie more it self intrude,
And will stick faster in the Heart and Head,
Than things from Similies not borrowed.

Wherefore my Book, let no discouragement
Hinder thy travels, behold thou are sent
To Friends, not Foes, to friends that will give place,
To thee, thy Pilgrims, and thy words embrace.

Besides, what my first Pilgrim left conceal'd,
Thou my brave Second Pilgrim hast reveal'd;
What Christian left lock'd up and went his way,
Sweet Christiana opens with her Key.

4 Object.

yes, But some love not the method of your first,
Romance they count it, throw't away as dust:
If I should meet with such, what should I say?
Must I slight them as they slight me, or nay?

Answer.

*My Christiana, if with such thou meet,
By all means in all Loving wise them greet;
Render them not reviling for Revile;
But if they frown, I prithee on them smile:
Perhaps 'tis Nature, or some ill Report,
Has made them thus Despise, or thus Retort.*

*Some love no fish, some love no Cheese & some
Love not their Friends, nor their own house or home:
Some start at Pigg, slight Chicken, love not Fowl,
More than they love a Cuckow, or an Owl.
Leave such my Christiana to their Choice,
And seek those who to find thee will Rejoice;
By no means strive, but in all humble wise,
Present thee to them in thy Pilgrims guise.*

*Go then, my little Book, and shew to all
That entertain and bid thee welcome shall;
What thou shalt keep close, shut up from the rest;
And wish what thou shalt shew them, may be blest
To them for good, may make them chuse to be
Pilgrims better by far than thee or me.*

Go then, I say, tell all Men who thou art,
Say, I am Christiana, and my part
Is now with my four Sons to tell you what
It is for men to take a Pilgrim's lot;

Go also tell them who and what they be,
That now do go on Pilgrimage with thee;
Say, here's my neighbour Mercy she, is one,
That has long time with me a Pilgrim gone:
Come see her in her Virgin Face and learn
'Twixt idle ones and Pilgrims to discern.
Yea, let young Damsels learn of her to prize,
The World which is to come in any wise;
When little Tripping Maidens follow God,
And leave old doating Sinners to his Rod,
'Tis like those days wherein the young ones cry'd
Hosannah, to whom old ones did deride.

Next tell them of old Honest, who you found
With his white hairs treading the Pilgrims ground;
Yea, tell them how plain hearted this Man was,
How after his good Lord he bare his Cross:
Perhaps with some gray Head this may prevail
With Christ to fall in love, and sin bewail.

Tell them also how Master Fearing went
On Pilgrimage, and how the time he spent
In Solitariness, with Fears and Cries,
And how at last he won the Joyful Prize.
He was a good Man, tho' much down in Spirit,
He is a good Man, and doth Life inherit.

Tell them of Master Feeble-mind also,
Who, not before, but still behind would go;

Shew

Shew them also how he had like been slain,
And one Great-Heart did his Life regain:
This Man was true of Heart, tho weak in Grace
One might true Godliness read in his Face.

Then tell them of Master Ready-to-halt,
A Man with Crutches, but much without fault
Tell them how Master Feeble-mind and he
Did love, and in Opinions much agree.

And let all know, tho weakness was their chance
Yet sometimes one could Sing, the other Dance.

Forget not Master Valiant-for-the-Truth,
That Man of Courage, tho a very Youth.

Tell every one his Spirit was so stout,
No Man could ever make him face about,
And how Great-heart and he could not forbear
But put down Doubting-Castle, slay Despair.

Overlook not Master Despondency,
Nor Much-a-fraid, his Daughter, tho they ly
Under such Mantles as may make them look
(With some) as if their God had them forsook.

They softly went, but sure, and at the end
Found that the Lord of Pilgrims was their Friend
When thou hast told the World of all these thing
Then turn about my Book, and touch these string
Which if but touched, will such Musick make,
They'l make a Cripple dance, a Gyant quake.

Those Riddles that ly couch'd within thy Brea
Freely propound, expound: And for the rest
Of thy mysterious lines, let them remain,
For those whose nimble Fancies shall them gain

Now may this little Book a Blessing be,
To those that love this little Book and me;
And may its buyer have no cause to say,
His Money is but lost, or thrown away.
Yea, may this Second Pilgrim yield that Fruit,
As may with each good Pilgrims Fancy suit;
And may it perswade some that go astray,
To turn their Foot and Heart to the right way.

Is the Hearty Prayer

of the Author,

JOHN BUNYAN.

Pilgrims Progress,

In the Similitude of a

DREAM.

The Second Part.

Courteous Companions, sometime since, to tell you my Dream that I had of *Christian* the Pilgrim, and of his dangerous Journey toward the Celestial Country, was pleasant to me, and profitable to you. I told you then also what I saw concerning his *Wife* and *Children*, and how unwilling they were to go with him on Pilgrimage: Infomuch that he was forced to go on his Progress without them, for he durst not run the danger of that Destruction, which he feared would come by staying with them in the City of Destruction: Wherefore, as I then shewed you, he left them and departed.

Now, it hath so happened through the multiplicity of Business, that I have been much hindered, and kept back from my wonted Travels into those Parts whence he went, and so could not till now obtain an opportunity to make farther enquiry after whom

The Second Part of

whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now having taken up my Lodgings in a Wood about a Mile of the Place, as I Slept, I Dreamed again.

And as I was in my Dream, behold, an aged Gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into Discourse, and our talk happen'd to be about *Christian* and his Travels: For thus I began with the Old-man.

Sir, said I, what Town is that there below, that lieth on the left hand of our way?

Then said Mr. Sagacity, for that was his name, it is the City of Destruction, a populous place, but possessed with a very conditioned and idle sort of People.

I thought that was that City quoth I, I went once myself through that Town, and therefore I know that this report you give of it is true.

Say. Too true, I wish I could speak truth speaking better of them that dwell therein.

Well Sir, quoth I, Then I perceive you to be a well-meaning Man, and so one that takes pleasure to hear and tell of that which is good; pray, did you never hear what happen'd to a Man sometime ago in this Town (whose name was *Christian*) that went on Pilgrimage up toward the higher Regions?

Say. Hear of him! Ay, and I also hear of the Molestations, Troubles, Wars, Contentions, Cries, Groans, Frights and Fears

that he met with and had in his Journey. Besides, I must tell you, all our Country rings of him, there are but few Houses that have heard of him and his doings, but have sought after and got the Records of his Pilgrimage; yea, I think I may say, that his hazardous Journey, has got a many well-wishers to his ways. For tho' when he was here, he was Fool in every Man's Mouth, yet now he is gone, he is highly commended of all. For 'tis said he lives bravely where he is: Yea, many of them that are resolved never to run his hazards, yet have their Mouths water at his gains.

They may quoth I, well think, if they think any thing that is true, that he liveth well where he is, for he now lives at, and in the Fountain of Life, and has what he has without Labour and Sorrow, for there is no Grief mixed therewith.

Sag. Talk! The People talk strangely about him: Some say, that he now walks in white; that he has a Chain of Gold about his Neck; that he has a Crown of Gold, beset with Pearls upon his Head: Others say, that the shining ones that sometimes shewed themselves to him in his Journeys, are become his Companions, and that he is as familiar with them in the place where he is, as here one Neighbour is with another. Besides, 'tis confidently affirmed concerning him, that the King of the place where he is, has bestowed upon him already, a very rich and pleasant Dwelling at Court, and that he every day eateth and drinketh

Christians are well spoken of when gone, tho' called Fools while they are here.

Revel. 3. 4.
1 Chap. 6.
11.

Zeck. 3. 7.

Luke 14. 15.

drinketh and walketh and talketh with him, and receiveth of the Smiles and Favours of him that is Judge of all there. Moreover, it is expected of some, that his Prince, the Lord of that Country, will shortly come into these Parts, and will

Judg. 14. 15.

*and will
- will be
- will be*

*Christian's
King will
take Chri-
stian's part.

know the reason, if they can give any why his Neighbours set so little by him, and had him so much in derision, when they perceived that he would be a Pilgrim. * For they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a Pilgrim, that he will look upon all as if done unto himself; and no marvel, for 'twas for the love that he had to his Prince that he ventured as he did.

Luke 10. 16.

Rev. 14. 13.

I dare say, quoth I, I am glad on't, I am glad for the poor Man's sake, for that now he has rest from his labour, and for that he now reapeth the benefit of his tears with joy; and for that he is got beyond the Gun-shot of his Enemies, and is out of the reach of them that hate him. I also am glad for that a Rumour of these things is noised abroad in this Country; who can tell but that it may work some good effect on some that are left behind? But pray Sir, while it is fresh in my mind, do you bear any thing of his Wife and Children? Poor hearts, I wonder in my mind what they do.

Psal. 126.
5, 6.

*Good Ti-
dings of
Christian's
Wife and
Children.

Sag. Who! Christiana and her Sons? * They are like to do as well as did Christian himself; for tho they all plaid the Fool at the first, and would by no means be perswaded by either the Tears or Intrea-

ies of *Christian*, yet second thoughts have wrought wonderfully with them, so they have packt up and are also gone after him.

Better, and better, quoth I, But, What! Wife and Children and all?

Sag. 'Tis true, I can give you an account of the matter, for I was upon the spot at the instant, and was throughly acquainted with the whole affair.

Then, Said I, a man it seems may report for a Truth.

Sag. You need not fear to affirm it, I mean that they are all gone on Pilgrimage, both the good Woman and her four Boys. And being we are, as I perceive, going some considerable way together, I will give you an account of the whole of the matter.

This *Christiana*, (for that was her name) from the day that she with her Children betook themselves to a Pilgrim's Life, after her Husband was gone over the River, and she could hear of him no more, her thoughts began to work in her mind; First, for that she had lost her Husband, and for that the loving Bond of that Relation was utterly broken betwixt them. For you know, said he to me, Nature can do no less but entertain the living with many a heavy Cogitation in the remembrance of the loss of loving Relations. This therefore of her Husband did cost her many a Tear. But

this was not all, for *Christiana* did also begin to consider with her self, whether her unbecoming behaviour towards her Husband, was not one cause that she saw him no more, and that in such sort he was taken away from her. And upon this, came into

1 Part, pag. 275.

Mark this
you that are
Charles to
your godly
Relations.

into my mind by *swarms*, all her unkind unnatural, and ungodly Carriages to her dear Friend: Which also clogged her Conscience, and did load her with Guilt. She was moreover much broken with recalling to remembrance the restless Groans, the brenish Tears and self-bemoanings of her Husband, and how she did harden her Heart against all his entreaties, and loving persuasions (of her and her Sons) to go with him; yea, there was not any thing that *Christian* either said to her, or did before her, all the while that his Burden did hang on his Back, but it returned upon her like a flash of Lightning, and rent the Caul of her Heart in sunder; specially that bitter out-cry of his, *What shall I do to be saved* did ring in her Ears most dolefully.

1 Part, pag.
2, 3.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone; he would have had us with him; but I would not go my self. I also have hindered you of Life. With that the Boys fell all into Tears, and cried out to go after their Father. Oh! said *Christian*, that it had been but our lots to go with him, then had it fared well with us beyond what 'tis like to do now. For tho' I formerly foolishly imagin'd concerning the troubles of your Father, that they proceeded of a foolish fancy that he had, or for that he was over-run with Melancholy Humours; yet now 'twill not out of my mind but that they sprang from another cause, to wit, for that the Light of Life was given him, by the help of which, as I perceive, he has escaped the Snare of Death.

James 1. 23.
24. 25.

death. Then they all wept again, and
cried out, Oh, Wo, worth the day!

The next night *Christiana* had a Dream,
and behold, she saw as if a broad Parch-
ment was opened before her, in which were
recorded the sum of her ways, and the
Times, as she thought, look'd *very black up-
on her*. Then she cried out a loud in her
sleep, Lord, have mercy upon me a Sinner,
and the little Children heard her.

*Christiana's
Dream.*

Luke 18 13.

After this, she thought she saw two very
ill favoured ones standing by her Bed-side,
and saying, **What shall we do with this
Woman? For she cries out for Mercy wak-
ing and Sleeping: If she be suffered to go
on as she begins, we shall lose her as we
have lost her Husband. Wherefore we must
by one way or other, seek to take her off
from the thoughts of what shall be here-
after; else all the World cannot help, but
she will become a Pilgrim.*

**Mark this,
this is the
quintessence
of Hell.*

Now she awoke in a great Sweat, also a
Trembling was upon her, but after a while
she fell to Sleeping again. **And then she
thought she saw Christian her Husband in
a place of Bliss among many Immortals, with
an Harp in his hand, standing and playing
upon it before one that sat on a Throne,
with a Rain-bow about his Head. She saw
also as if he bowed his Head with his Face to
the Pav'd-work that was under the Prince's
Feet, saying, I heartily thank my Lord and
King, for bringing of me into this Place.*
Then shouted a company of them that stood
round about, and harped with their Harps:
But no Man living, could tell what they said,
but *Christian* and his Companions.

*Help against
Discourage-
ment.*

Next

The Second Part of

Convictions
seconded
with fresh
Tidings of
God's readi-
ness to Par-
don.

Next Morning when she was up, she prayed to God, and talked with her Child a while, one knocked hard at the door to whom she spake out saying, *If thou comest in God's Name, come in.* So he said, *Amen* and opened the Door, and saluted her with *Peace be to this House.* * The while when he had done, he said, *Christiana* knowest thou wherefore I am come? The she blush'd and trembled, also her Heart began to wax warm with desires to know whence he came, and what was his Errand to her. So he said unto her, my name is *Secret*, I dwell with those that are high. He is talked of where I dwell, as if thou hadst a desire to go thither; also there is a report that thou art aware of the Evil thou hast formerly done to thy Husband, in hardening of thy Heart against his way, and in keeping of these thy Babes in their Ignorance. *Christiana*, the merciful one has sent me to tell thee that he is a God ready to forgive, and that he taketh delight to multiply to pardon Offences. He also would have thee to know that he invited thee to come into his presence, to his Table, and that he will feed thee with the fruit of his House, and with the Heritage of *Jacob* thy Father.

There is *Christian* thy Husband, *that* was, with Legions more, his Companions ever beholding that Face that doth minister Life to Beholders: And they will all be glad when they shall hear the sound of thy Feet step over thy Father's Threshold.

Christiana at this, was greatly abashed in her self, and bowing her Head to the ground,

the Pilgrims Progress.

9

ound, this *Visitor* proceeded and said,
Christiana! Here is also a Letter for thee,
which I have brought from thy Husband's
Hand. So she took it and opened it, but it
felt after the manner of the best Per-
me: Also it was written in Letters of
Gold. The Contents of the Letter was,
that the King would have her do as did
Christian her Husband, for that was the
way to come to his City, and to dwell in his
presence with Joy for ever. At this the
Good Woman was quite overcome: So she
cried out to her *Visitor*, Sir, will you carry
me and my Children with you, that we may
go and worship this King?

Song 1. 3.

Christiana
quite over-
come.

Then said the *Visitor*, *Christiana!* The
Letter is before the sweet: Thou must
go through Troubles, as did he that went be-
fore thee, enter this Celestial City. Where-
fore I advise thee to do as did *Christian*
my Husband: Go to the *Wicket-Gate*
under over the Plain, for that stands in
the head of the way up which thou must
go, and I wish thee all good speed. Also I
advise that thou put this Letter in thy Bo-
som. That thou read therein to thy self
and to thy Children, until you have got
it by root-of-Heart. For it is one of the
songs that thou must sing while thou art
in this House of thy Pilgrimage. Also
this thou must deliver in at the further
Gate.

Further in-
struction to
Christiana.

Psal. 119. 54.

Now I saw in my Dream that this Old
Gentleman, as he told me this Story, did
himself seem to be greatly affected there-
with. He moreover proceeded and said,
to *Christiana* call'd her Sons together and
began

* Christiana
prays well
for her Jour-
ney.

began thus to address her self unto the
* My Sons, I have, as you may percei-
been of late under much exercise in
Soul about the Death of your Father;
for that I doubt at all of his Happiness
for I am satisfied now that he is well.
have been also much affected with
thoughts of mine own State and you
which I verily believe is by Nature Mi-
erable: My Carriage also to your Father
in his Distress, is a great load to my Con-
science. For I hardened both mine own
heart and yours against him, and refused
to go with him on Pilgrimage.

The thoughts of these things would ne-
kill me out-right, but that for a Dream
which I had last Night, and but that
the encouragement that this Stranger
given me this Morning. Come my Chil-
dren, let us pack up and be gone to the
Gate that leads to the Celestial Country
that we may see your Father, and be with
him and his Companions in Peace, accord-
ing to the Laws of that Land.

Then did her Children burst out in
Tears, for joy that the Heart of their Mo-
ther was so inclined: So that Visitor
bade them Farewell: And they began to prepare
to set out for their Journey.

But while they were thus about to
gone, two of the Women that were Chri-
stiana's Neighbours, came up to her House
and knocked at her Door. To whom she
said as before, *If you come in God's Name
come in.* * At this the Women were
stunn'd, for this kind of Language, they
used not to hear, or to perceive to do
from

* Christia-
na's new
Language
stuns her
old Neigh-
bours

from the Lips of *Christiana*. Yet they came in : But behold, they found the good Woman a preparing to be gone from her House.

So they began and said, Neighbour, pray what is your meaning by this ?

Christiana answered and said to the eldest of them, whose name was Mrs. *Timorous*, I am preparing for a Journey. (This *Timorous* was Daughter to him that met *Christian* upon the Hill of Difficulty, and would have had him gone back for fear of the Lyons. 1 Part, pag. 63, 64.

Timorous. For what Journey I pray you ?

Chris. Even to go after my good Husband, and with that she fell a Weeping.

Timo. I hope not so good Neighbour, pray, for your poor Children's sakes, do not so Unwomanly cast away your self. *Timorous comes to visit Christiana, with Mercy one of her Neighbours.*

Chris. Nay my Children shall go with me, not one of them is willing to stay behind.

Timo. I wonder in my heart what, or who has brought you into this mind.

Chris. Oh, Neighbour, knew you but as much as I do, I doubt not but that you would go with me.

Timo. Prithee, what new knowledge hast thou got that so worketh off thy mind from thy Friends, and that tempteth thee to go no body knows where ?

Chris. Then *Christiana* reply'd, I have been sorely afflicted since my Husband's departure from me ; but specially since he went over the River. But that which troubleth me most, is, my churlish Carriages to him when he was under his Distress. Besides, I am now, as he was then ; nothing will serve me but going on Pilgrimage. I

was

2 Cor. 5.

1, 2, 3, 4

was a dreamed last night, that I saw him. O that my Soul was with him! He dwelleth in the presence of the King of the Country, he sits and eats with him at his Table; he is become a Companion of Immortals, and has a House now given him to dwell in, to which the best Palaces on Earth, if compared, seem to me to be but as a Dung-hill. The Prince of the Palace has also sent for me, with promise of Entertainment if I shall come to him; his Messenger was here even now, and has brought me a Letter, which invites me to come. And with that she pluck'd out her Letter, and read it, and said to them, what now will you say to this?

1 Part, pag

9, 10, 11,

12, 13, 14,

The reason-
ings of the
Flesh.

Timo. Oh the madness that has possessed thee and thy Husband, to run your selves upon such difficulties! You have heard, I am sure, what your Husband did meet with, even in a manner at the first step, that he took on his way, as our Neighbour Obstinate yet can testifie, for he went along with him, yea, and Plyable too, until they like wise-men were afraid to go any further. We also heard over and above, how he met with the Lions, Apollion, the shadow of death, and many other things: Nor is the danger he met with at Vanity Fair to be forgotten by thee. For if he, tho a man, was so hard put to it, what canst thou being but a poor Woman do? Consider also that these four sweet Babes are thy Children, thy Flesh and thy Bones. Wherefore, tho thou shouldest be so rash as to cast away thy self: Yet for the sake of the Fruit of thy Body, keep thou at home.

But Christiana said unto her, tempt me

not

not, my Neighbour: I have now a price
 put into mine hand to get gain, and I
 should be a Fool of the greatest size, if I
 should have no heart to strike in with the
 opportunity. And for that you tell me of
 all these Troubles that I am like to meet
 with in the way, they are so far off from
 being to me a discouragement, that they
 shew I am in the right. *The bitter must
 come before the sweet,* and that also will
 make the sweet the sweeter. Wherefore,
 since you came not to my House, *in God's
 name,* as I said, I pray you to be gone, and
 do not disquiet me further.

Then Timorous also revild her, and
 said to her fellow, come Neighbour Mer-
 cy, lets leave her in her own hands, since
 she scorns our Counsel and Company. But
 Mercy was at a stand, and could not so
 readily comply with her Neighbour; and
 that for a two-fold reason. First, her Bow-
 els yearned over *Christiana*: So she said
 within her self, if my Neighbour will
 needs be gone, I will go a little way with
 her, and help her. Secondly, Her Bowels
 yearned over her own Soul, (for what
Christiana had said, had taken some hold
 upon her mind.) Wherefore she said with-
 in her self again, I will yet have more talk
 with this *Christiana*, and if I find Truth
 and Life in what she shall say, my self with
 my heart shall also go with her. Wherefore
 Mercy began thus to reply to her Neigh-
 bour Timorous.

Mercy Neighbour, I did indeed come with
 you to see *Christiana* this morning, and I see
 she is, as you see, a taking of her life for ever.

B

*A pertinent
 reply to flesh-
 ly reason-
 ings.*

*Mercy's
 Bowels yearn
 over Chri-
 stiana.*

*Timorous
 so far as
 our Mercies
 cleave to
 her.*

of her Country, I think to walk this Sun-
skine Morning, a little way with her to be-
her on the way. But she told her not of her
second Reason, but kept that to her self.

Timorous
acquaints
her Friends
what the
good Chri-
stiana in-
tends to do.

Timo. Well, I see you have a mind to go
a fooling too; but take heed in time, and
be wise: while we are out of danger, we
are out; but when we are in, we are in.
So Mrs. *Timorous* returned to her House, and
Christiana betook her self to her Journey.
But when *Timorous* was got home to her
House, she sends for some of her Neighbours
to wit, Mrs. *Bats-Eyes*, Mrs. *Inconsiderate*,
Mrs. *Light-mind*, and Mrs. *Know-nothing*.
So when they were come to her House, she
falls to telling of the story of *Christiana*
and of her intended Journey: And thus she
began her Tale.

Timo. Neighbours having had little to
do this Morning, I went to give *Christiana*
a Visit, and when I came at the Door,
knocked, as you know 'tis our Custom.
And she answered, If you come in God's
Name, come in. So in I went, thinking all
was well: But when I came in, I found her
preparing her self to depart the Town, she
and also her Children. So I asked her what
was her meaning by that? And she told
me in short, That she was now of a mind
to go on Pilgrimage, as did her Husband.
She told me also of a Dream that she had
and how the King of the Country where
her Husband was, had sent her an inviting
Letter to come thither.

Mrs.
Know-no-
thing.

Then said Mrs. *Know-nothing*. And
what! do you think she will go?

Timo. Ay, go she will whatever comes
on't; and methinks I know it by this; for

that which was my great argument to persuade her to stay at home, (to wit, the Troubles she was like to meet with in the way) is one great Argument with her to put her forward on her Journey. For she told me in so many Words, *The Bitter goes before the Sweet*. Yea, and forasmuch as it so doth, it makes the sweet the sweeter.

Mrs. *Bats-eyes*. Oh this blind and foolish Woman said she, will she not take warning by her Husbands Afflictions? For my part, I see if he was here again, he would rest him content in a whole Skin, and never run so many hazards for nothing.

Mrs. Bats-eyes.

Mrs. *Inconsiderate* also replied, saying away with such fantastical Fools from the Town; a good Riddance, for my part, I say of her; should she stay where she dwells, and retain this-her mind, who could live quietly by her? For she will either be dumpish or unneighbourly, or talk of such matters as no wise Body can abide: Wherefore for my part, I shall never be sorry for her Departure; let her go, and let better come in her room: 'twas never a good World since these whimsical Fools dwelt in it.

Mrs. Inconsiderate.

Then Mrs. *Light-mind*, added as followeth. Come, put this kind of talk away. I was yesterday at Madam *Wantons*, where we were as merry as the Maids. For who do you think should be there, but I, and Mrs. *Love-the-flesh*, and three or four more, with Mr. *Leachery*, Mrs. *Filth*, and some others. So there we had Musick and Dancing, and what else was meet to fill up the Pleasure. And I dare say, my Lady herself is an admirably well-bred Gentlewo-

Mrs. Light-mind.
Madam Wanton, she that had like to a been too hard for Faithful in time past.

I Part, pag.
111.

Discourse
betwixt
Mercy
and good
Christiana

man, and Mr. Lechery is as pretty a Fellow. By this time *Christiana* was got on her way, and *Mercy* went along with her. So as they went, her Children being there also, *Christiana* began to discourse. And *Mercy*, said *Christiana*, I take this as an unexpected favour, that thou shouldst set foot out of Doors with me, to accompany me a little in my way.

Mercy. Then said young *Mercy*, (for she was but young) If I thought it would be to purpose to go with you, I would never go near the Town any more.

Mercy in-
clines to go.

Christiana
would have
her Neigh-
bour with
her.

Chris. Well *Mercy*, said *Christiana*, cast in thy lot with me, I well know what will be the end of our Pilgrimage, my Husband is where he would not but be for all the Gold in the *Spanish* Mines. Nor shalt thou be rejected, tho thou goest but upon my Invitation. The King who hath sent for me and my Children, is one that delighteth in *Mercy*. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my Servant. Yet we will have all things in common betwixt thee and me, only go along with me.

Mercy
doubts of
acceptance.
Christiana
allures her
to the Gate
which is
Christ, and
promiseth
where to en-
quire for
her.

Mercy. But how shall I be ascertained that I also should be entertained? Had I this hope from one that can tell, I would make no stick at all, but would go, being helped by him that can help, tho the way was never so tedious.

Christiana. Well, loving *Mercy*, I will tell thee what thou shalt do, go with me to the *Wicket-Gate*, and there I will further enquire for thee, and if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place, I also

so will pay thee for thy Kindness which thou shewest to me and my Children, in thy accompanying of us in our way as thou doest.

Mercy. *Then will I go thither, and will take what shall follow, and the Lord grant that my Lot may there fall even as the King of heaven shall have his heart upon me.* Mercy prays

Christiana then was glad at her Heart, not only that she had a Companion, but also for that she had prevailed with this poor Maid to fall in love with her own Salvation. So they went on together, and Mercy began to weep. Then said Christiana, *wherefore weepeth my Sister so?* Christiana glad of Mercy's Company.

Mer. *Alas! said she, who can but lament that shall but rightly consider what a State and condition my poor Relations are in, that yet remain in our sinful Town: And that which makes my Grief the more Heavy, is because they have no Instructor, nor any to tell them what is to come.* Mercy grieves for her carnal Relations.

Chris. Bowels becometh Pilgrims. And thou do'st for thy Friends, as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours did gather up his Tears and put them into his Bottle, and now both I, and thou, and these, my sweet Babes are reaping the Fruit and Benefit of them. I hope Mercy that these Tears of thine will not be lost, for the Truth hath said, *That they that sow in Tears, shall reap in Joy, in singing. And he that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with rejoicing, bringing his Sheaves with him.* Christian's Prayers were answered for his Relations, after he was dead.

Psal. 126. 5.
6.

Then said Mercy,
*Let the most blessed be my Guide,
 If't be his blessed Will,
 Unto his Gate, into his Fold,
 Up to his holy Hill.*

*And let him never suffer me
 To swerve or turn aside
 From his free Grace and Holy ways,
 What e'er shall me beride.*

*And let him gather them of mine,
 That I have left behind.
 Lord, make them pray they may be thine
 With all their Heart and Mind.*

1 Part. pag.
 12, 13, 14,
 15.

*Their own
 carnal Con-
 clusions in-
 stead of the
 word of life.*

* Mercy the
 boldest at
 the Slow of
 Despond.

Now my old Friend proceeded and said,
 But when *Christiana* came up to the Slow
 of *Despond*, she began to be at a stand; for
 said she, This is the place in which my
 dear Husband had like to a been Smothered
 with Mud. She perceived also, that not-
 withstanding the Command of the King
 to make this place for Pilgrims good; yet
 it was rather worse than formerly. So I
 asked if that was true? Yes, said the Old
 Gentleman, too true. For that many there
 be that pretend to be the King's Labour-
 ers; and that say they are for mending the
 King's High-ways, that bring *Dirt* and
Dung instead of Stones, and so marr in-
 stead of mending. Here *Christiana* there-
 fore with her Boys, did make a stand: But
 said Mercy, * Come let us venture, only
 let us be wary. Then they looked well to
 the *Steps*, and made a shift to get stagger-
 ingly over.

Yet *Christiana* had like to have been in,
 and that not once nor twice. Now they had
 no sooner got over, but they thought they
 heard

heard words, that said unto them, *Blessed is she that believeth, for there shall be a performance of the things that have been told her from the Lord.* Luke 1. 45.

Then they went on again ; and said Mercy to *Christiana*, Had I as good ground to hope for a loving reception at the *Wicket-Gate*, as you, I think no Slow of Despend would discourage me.

Well, said the other, you know *your* *so*re, and I know mine ; and good Friend, we shall all have enough evil before we come at our Journey's end.

For can it be imagined, that the People that design to attain such excellent Glories as we do, and that are so envied that happiness as we are, but that we shall meet with what Fears and Scares, with what Troubles and Afflictions they can possibly assault us with, that hate us ?

And now Mr. *Sagacity* left me to Dream out my Dream by my self. Wherefore methought I saw *Christiana* and *Mercy* and the Boys, go all of them up to the Gate, To which when they came, they betook themselves to a short debate, about *how* they must manage their Calling at the Gate, and what should be said to him that did open to them. So it was concluded since *Christiana* was the eldest, that she should knock for entrance and that she should speak to him that did open. for the rest. So *Christiana* began to knock, and as her poor Husband did, she knocked and knocked again. But instead of any that answered, they all thought that they heard as if a Dog came barking upon them. A Dog, and a great

Prayer should be made with Consideration and Fear, as well as in Faith and Hope.

1 Part, pag. 31.

*The Dog the
Devil, an
Enemy to
Prayer.
Christiana
and her
Companions
perplexed
about Prayer.*

one too, and this made the Woman and Children afraid. Nor durst they for a while dare to knock any more, for fear the Mastiff should fly upon them. Now therefore they were greatly rum'led up and down in their minds, and knew not what to do. Knock they durst not, for fear of the Dog: Go back they durst not, for fear that the Keeper of that Gate should espy them as they so went, and should be offended with them, at last they thought of knocking again, and knocked more vehemently than they did at first. Then said the Keeper of the Gate, Who is there? So the Dog left off to bark, and he opened unto them.

Then *Christiana* made low Obeysance, and said, let not our Lord be offended with his Hand-maidens, for that we have knocked at his Princely Gate. Then said the Keeper, Whence come ye? and what is that you would have?

Christiana answered, We are come from whence *Christian* did come, and upon the same Errand as he; to wit, to be, if it shall please you, graciously admitted by this Gate, into the way that leads to the Celestial City. And I answer, my Lord, in the next place, that I am *Christiana*, once the Wife of *Christian*, that now is gotten above.

With that the Keeper of the Gate did marvel, saying, *What is she become now a Pilgrim, that but a while ago, abhorred that Life?* Then she bowed her Head and said, yea, and so are these my sweet Babes also.

Then

Then he took her by the hand, and led her in, and said also, *Suffer the little Children to come unto me*, and with that he shut up the Gate. This done, he called to a Trumpeter that was above over the Gate, to entertain *Christiana* with shouting and sound of Trumpet for Joy. So he obeyed and sounded, and filled the Air with his melodious Notes.

How Christiana is entertained at the Gate.

Now all this while poor *Mercy* did stand without, trembling and crying for fear that she was rejected. But when *Christiana* had gotten admittance for her self and her Boys, then she began to make Intercession for *Mercy*.

Chris. And she said, My Lord, I have a Companion of mine that stands yet without, that is come hither upon the same account as my self. One that is much dejected in her mind, for that she comes, as she thinks without sending for, whereas I was sent so, by my Husband's King to come.

Christiana's Prayer for her Friend Mercy.

Now *Mercy* began to be very Impatient, for each Minute was as long to her as an Hour, wherefore she prevented *Christiana* from a fuller interceeding for her, by knocking at the Gate her self. And she knocked then so loud, that she made *Christiana* to start. Then said the keeper of the Gate, who is there? And said *Christiana*, it is my Friend.

The delays make the hungry Soul the fiercer.

So he opened the Gate and looked out; but *Mercy* was fallen down without in a Swoon, for she fainted and was afraid that no Gate should be opened to her.

Mercy faints.

Then he took her by the hand, and said, *Damsel*, I bid thee arise.

The Second Part of

Jonah 2. 7.

O Sir, said she, I am faint, there scarce Life left to me. But he answered that one once said, *When my Soul fainteth within me, I remembred the Lord, and my Prayer came in unto thee, into thy holy Temple.* Fear not, but stand upon thy Feet and tell me wherefore thou art come.

*The cause
of her faint-
ing.*

Mer. I am come for *that* unto which was never invited, as my Friend *Christiana* was. *Hers* was from the King, and mine was but from *her*: Wherefore I presume.

Did she desire thee to come with her to this Place?

Mer. Yes, and as my Lord sees, I am come. And if there is any Grace and forgiveness of Sins to spare, I beseech that thy poor Handmaid may be partaker thereof.

Mark this.

Then he took her again by the Hand and led her gently in, and said: I pray for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by, Fetch some thing and give it *Mercy* to smell on, thereby to stay her fainting. So they fetch'd her a bundle of *Myrrh*, and a while after she was revived.

And now was *Christiana* and her Boy and *Mercy* received of the Lord at the head of the way, and spoke kindly unto him.

Then said they yet further unto him we are sorry for our Sins, and beg of our Lord his Pardon, and further information what we must do.

I grant Pardon said he by word and deed

the Pilgrims Progress.

22

deed; by word in the promise of Forgiveness: By deed in the way I obtained it. Take the first from my Lips with a Kiss, and the other as it shall be revealed.

Song 1, 2.

John 20. 20.

Now I saw in my Dream that he spake many good words unto them, whereby they were greatly gladdened. He also had them up to the top of the Gate, and shewed them by what deed they were saved, and told them withal, that that fight they would have again as they went along in the way, to their comfort.

Christ Crucified seen afar off.

So he left them a while in a Summer-Parlor below, where they entred into talk by themselves, and thus *Christiana* began, O Lord! How glad am I, that we are got in hither?

Talk between the Christians.

Mer. So you well may, but I of all, have cause to leap for joy.

Chris. I thought one time as I stood at the Gate, (because I had knocked and none did answer) that all our Labour had been lost; Specially when that ugly Curr made such a heavy Barking at us.

Mer. But my worst fear was after I saw that you was taken into his favour, and that I was left behind: Now thought I, 'tis fulfilled which is Written, Two of you shall be Grinding together, the one shall be taken and the other left. I had much ado to forbear crying out, Undone, undone.

Matt. 24. 41.

And afraid I was to knock any more; but when I looked up to what was Written, over the Gate, I took Courage. I also thought that I must either knock again or die. So I knock'd, but I cannot tell how, for my Spirit now struggled betwixt Life and Death.

1 Part, pag. 30.

Chris.

*Christiana
thinks her
Companion
prays better
then she.
Mat. 11 & 12.*

Chris. Can you not tell how you knocked? I answer your knocks were so earnest, that the very sound of them made me start, I thought I never heard such knocking in my Life. I thought you would a come in by a violent hand, or a took the Kingdom by Storm.

Mer. Alas, to be in my Case, who that so was, could but a done so? You saw that the Door was shut upon me, and that there was a most cruel Dog thereabout. Who, I say, that was so faint-hearted as I, that would not a knocked with all their might? But pray, what said my Lord unto my rudeness? Was he not angry with me?

*Chris. pleased with
loud and
restless prai-
ses.*

Chris. When he heard your lumbring noise, he gave a wonderful innocent smile, I believe what you did, pleased him well enough, for he shewed no sign to the contrary. But I marvel in my heart, why he keeps such a Dog: had I known that afore, I fear I should not have had heart enough to a ventured myself in this manner. But now we are in, we are in, and I am glad with all my Heart.

Mer. I will ask, if you please, next time he comes down, why he keeps such a filthy Cur in his Yard. I hope he will not take it amiss.

*The Children
are
afraid of
the Dog.*

As do, said the Children, and perswade him to hang him, for we are afraid that he will bite us when we go hence.

So at last he came down to them again, and Mercy fell to the Ground on her Face before him and worshiped, and said, Let my Lord accept of the Sacrifice of Praise which I now offer unto him with the calves of my Lips.

the Pilgrims Progress.

23^c

So he said to her, Peace be to thee, stand up.

But she continued upon her Face and said, Righteous art thou O Lord when I plead Jer. 12. 1, 2. with thee, yet let me talk with thee of thy Judgments: Wherefore dost thou keep so Mercy, ^{expostulates} ^{about the} cruel a Dog in thy Yard, at the sight of which such Women and Children as we, are ready to fly from the Gate for fear? Dog.

He answered and said, That Dog has another Owner, he also is kept close in another Man's Ground, only my Pilgrims hear his Barking. He belongs to the Castle ^{1 Part, pag.} which you see there at a distance, but can ^{31.} come up to the Walls of this place. He has frightened many an honest Pilgrim from worse to better, by the great voice of his roaring. Indeed he that owneth him, doth not keep him of any good will to me or mine, but with intent to keep the Pilgrims from coming to me, and that they may be afraid to knock at this Gate for entrance. Sometimes also he has broken out and has worried some that I love; but I take all at present patiently. I also give my Pilgrims timely help, so they are not delivered up to his Power, to do to them what his Dogish Nature would prompt him to. * But what! my purchased one, I tro, hadst thou known never so much before-hand, thou wouldst not a been afraid of a Dog. ^{A Check to the carnal fear of the Pilgrims.}

The Beggars that go from door to door, will, rather than they will lose a supposed Alms, run the hazard of the bawling, barking, and biting too of a Dog: And shall a Dog in another Man's Yard, a Dog whose barking I turn to the profit of Pilgrims, keep any from

from coming to me? I deliver them from the Lyons their Darling, from the power of the Dog.

Christiana
when wise
enough, ac-
quiesce in
in the wis-
dom of their
Lord.

Mer. Then said Mercy, *I confess my Ignorance: I spake what I understood not; I acknowledge that thou dost all things well.*

1 Part, pag.
35.

Chris. Then Christiana began to talk of their Journey, and to enquire after the way. So he fed them and washed their Feet, and set them in the way of his Steps, according as he had dealt with her Husband before.

So I saw in my Dream that they walk'd on their way, and had the weather very comfortable to them.

Then Christiana began to Sing, saying,

*Bless'd be the day that I began
A Pilgrim for to be,
And blessed also be that Man
That thereto moved me.*

Matt. 20. 6.

*'Tis true, 'twas long ere I began
To seek to live for ever,
But now I run fast as I can,
'Tis better late, than never.
Our Tears to Joy, our Fears to Faith
Are turned as we see:
Thus our beginning, (as one saith)
Shews what our end will be.*

The Devils
Garden.

Now there was on the other side of the Wall that fenced in the way up which Christiana and her Companions was to go, a Garden, and that Garden belonged to him whose was that Barking Dog, of whom mention was made before. And some of the Fruit-trees that grew in that Garden

Garden, shot their Branches over the Wall, and being mellow, they that found them did gather them up, and eat of them to their hurt. So *Christiana's* Boys, as Boys are apt to do, being pleas'd with the Trees, and with the Fruit that did hang thereon, did *Pluck* them, and began to eat. Their Mother did also chide them for so doing; but still the Boys went on.

The Children eat of the Enemies Fruit.

Well, said she, my Sons you Transgress, for that Fruit is none of ours, but she did not know that they did belong to the Enemy; I'll warrant you if she had, she would have been ready to die for fear. But that passed, and they went on their Way. Now by that they were gone about two Bow's shot from the place that led them into the way, they espied two very ill-favoured

ones coming down apace to meet them. With that *Christiana* and *Mercy* her Friend, covered themselves with their Vails, and so kept on their Journey: The Children also went on before, so at last they met together. Then they that came down to meet them, came just up to the Women; as if they would imbrace them; but *Christian* said, stand back, or go peaceably as you should. Yet these two, as men that are Deaf, regarded not *Christiana's* words, but began to lay hands upon them; at that *Christiana* waxing very wroth, spurned at them with her Feet, *Mercy* also as well as she could, did what she could to shift them. *Christiana* again said to them stand back and be gone, for we have no Money to lose being Pilgrims as ye see, and such too as live upon the Charity of our Friends.

Two ill-favoured ones.

They assault Christiana.

The Pilgrims struggle with them.

Ill-fa.

The Second Part of

Ill-fa. Then said one of the two of the Men, we make no assault upon you for Money, but are come out to tell you, that if you will but grant one small request which we shall ask, we will make Women of you for ever.

Chris. Now *Christiana* imagining what they should mean, made answer again, *We will neither hear nor regard, nor yield to what you shall ask. We are in haste, cannot stay, our Business is a Business of Life and Death.* So again she and her Companions made a fresh assay to go past them. But they letted them in their way.

Ill-fa. And they said we intend no hurt to your Lives, 'tis another thing we would have.

She cries out.

Chris. Ay, quoth, *Christiana*, you would have us Body and Soul, for I know 'tis for that you are come; but we will die rather upon the spot, than suffer our selves to be brought into such Snares as shall hazard our well-being hereafter. And with that they both *Shrieked* out, and cryed Murder, Murder: and so put themselves under those Laws that are provided for the protection of Women. But the Men still made their approach upon them, with design to prevail against them: They they therefore cried out again.

Deut. 22, 23, 26, 27.

'Tis good to cry out when we are assaulted.

Now they being as I said, not far from the Gate in at which they came, their voice was heard from where they was, thither Wherefore some of the House came out, and knowing that it was *Christiana's* Tongue: they made haste to her relief. But by that they were got within sight of them, the

The Women were in a very great scuffle, the children also stood crying by. Then did he that came in for their Relief, call out to the Russians saying, what is that thing that you do? Would you make my Lord's people to transgress? He also attempted to take them, but they did make their escape over the Wall into the Garden of the Man to whom the great Dog belonged, so the Dog became their Protector. This Reliever then came up to the Women, and asked them how they did. So they answered, we thank thy Prince, pretty well, only we have been somewhat affrighted, we thank thee also for that thou camest in to our help, for otherwise we had been overcome.

The Reliever comes.

The Ill ones fly to the Devil for relief.

Relie. So after a few more words, this Reliever said as followeth: I marvelled much when you was entertained at the Gate above being ye know that ye were but weak Women, that you Petitioned not the Lord there for a Conductor: Then might you have avoided these Troubles and Dangers; for he would have granted you one.

The Reliever talks to the Women.

Chris. Alas, said Christiana, we were so taken with our present Blessing, that Dangers to come were forgotten by us; beside, who could have thought that so near the King's Palace there should have lurked such naughty ones? Indeed it had been well for us had we asked our Lord for one; but since our Lord knew 'twould be for our profit, I wonder he sent not one along with us.

Mark this.

Relie.

*We lose for
want of ask-
ing for.*

Relie. It is not always necessary to grudge things not asked for, lest by so doing, they become of little esteem; but when the want of a thing is felt, it then comes under the Eyes of him that feels it, that estimate that properly is its due, and so consequently will be hereafter used. Had my Lord granted you a Conductor, you would not neither so have bewailed that over-sight of yours, nor asking for one as now you have occasion to do. So all things work for good and to make you more wary.

Christ. Shall we go back again to my Lord, and confess our folly, and ask one?

Relie. Your confession of your folly I present him with: To go back again, you need not. For in all places where you shall come, you will find no want at all; for every of my Lord's Lodgings which he has prepared for the Reception of his Pilgrims, there is sufficient to furnish them against all attempts whatsoever. But as I said, you will be enquired of by them to do it for them: And 'tis a poor thing that is worth asking for. When he had thus said, he went back to his place, and the Pilgrims went on their way.

Ezek. 36.
37.

*The Mistake
of Mercy.*

Mer. Then said Mercy, what a sudden Blank is here? I made account we had not been past all danger, and that we should never see Sorrow more.

**Christiana's
Guilt.**

Christ. Thy Innocency, my Sister, I present to Mercy, may excuse thee much, but as for me my fault is so much the greater, for that I saw this Danger before I came out of the Doors, and yet did not provide for it where provision might

might a been had. I am therefore much
be blamed.

Mer. Then said Mercy, *How knew you
before you came from home? Pray o-
n to me this Riddle.*

Chri. Why, I will tell you. Before I
foot out of doors, one Night, as I lay in
y Bed, I had a Dream about this. For
thought I saw two Men, as like these
ever the World they could look, stand
my Bed's-feet, plotting how they might
event my Salvation. I will tell you their
y words. They said, ('twas when I was
my Troubles) *What shall we do with this
woman? for she cries out waking and sleep-
ing for Forgiveness; if she be suffered to go
as she begins, we shall lose her as we have
lost her Husband. This you know might
made me take heed, and have provided
then Provision might a been had.*

Mer. Well, said Mercy, *as by this neg-
t we have an occasion ministred unto us
behold our own Imperfections: So our Lord
taken occasion thereby to make manifest
the riches of his Grace: For he as we see,
followed us with un-asked kindness, and
delivered us from their hands that were
stronger than we, of his meer good pleasure.*

Thus now when they had talked away
little more time, they drew nigh to an
house which stood in the way, which
house was built for the relief of Pilgrims.
as you will find more fully related in the
last Part of these Records of the *Pilgrims
Progress*. So they drew on towards the
house (the House of the Interpreter) and
then they came to the door, they heard

Christiana's
Dream re-
peated.

Mercy
makes good
use of their
neglect of
duty.

1 Part, pag.
36.

*Talk in the
Interpreters
House a-
bout Chri-
stiana's go-
ing on Pil-
grimage.*

*She knocks
at the door.*

*The door is
opened to
them by In-
nocent.*

a great talk in the House, they then
ear, and heard, as they thought, *Christiana*
mentioned by name. For you must know
that there went along, even before he
talk of her and her Children going
Pilgrimage. And this thing was the more
pleasing to them, because they had heard
that she was *Christian's* Wife; That
man, who was sometime ago so un-
ling to hear of going on Pilgrimage.
Thus therefore they stood still and heard
the good People within commending
who they little thought stood at
Door. At last *Christiana* knocked as
she had done at the Gate before. Now when
she had knocked, there came to the door
a young Damsel named *Innocent*, and
opened the door and looked, and beheld
two Women were there.

*Damsel. Then said the Damsel to them
with whom would you speak in
Place?*

Chris. Christiana answered, we understand
that this is a Priviledged place
those that are become Pilgrims, and
now at this door are such: Wherefore
pray that we may be partakers of that
which we at this time are come;
the day as thou seest is very far spent
and we are loth to night to go any
farther.

*Damsel. Pray what may I call your
name, that I may tell it to my Lord
within?*

Chris. My name is *Christiana*, I was the Wife of that Pilgrim that some years ago did travel this way, and these be his four Children. This Maiden is also my companion, and is going on Pilgrimage

Innocent. Then ran *Innocent* in (for that was her name) and said to those within, I think who is at the Door! There *Christiana* and her Children, and her companion, all waiting for Entertainment here.

Then they leaped for Joy, and went and told their Master. So he came to the door, looking upon her, he said, *Art thou that Christiana, whom Christian the good Man left behind him, when he betook himself to a Pilgrims Life?*

Joy in the House of the Interpreter that Christiana is turned Pilgrim.

Chris. I am that Woman that was so hard-hearted as to slight my Husband's troubles, and that left him to go on in his journey alone, and these are his four Children; but now I also am come, for I am convinced that no way is right but this.

Inter. Then is fulfilled that which also is written of the man that said to his Son, go work to day in my Vineyard, and he said to his Father, I will not; but afterwards repented and went.

Chris. Then said *Christiana* so be it, men, God make it a true saying upon me, and grant that I may be found at the last in his peace without spot and blameless.

Matt. 21. 29.

Inter. But why standest thou thus at the door, come in thou Daughter of Abraham, I was talking of thee but now; for tidings have come to us before how thou art become a Pilgrim. Come Children, come in; come Maiden,

Maiden, come in ; so he had them all into the House.

*Old Saints
glad to see
the young
ones walk in
God's ways.*

So when they were within, they were bidden sit down and rest them, the while when they had done, those that attended upon the Pilgrims in the House, came into the Room to see them. And one smiled, and another smiled, and another smiled, and they all smiled for joy that *Christiana* was become a Pilgrim. They also looked upon the Boys, they stroked them over the Faces with the Hand, as a token of their kind reception of them; they also carried it lovingly to *Mercy*, and bid them all welcome into their Master's House.

**The Significant Rooms*

After a while, because Supper was ready, * the *Interpreter* took them into his Significant Rooms, and shewed them what *Christian* *Christiana's* Husband had seen sometime before. Here therefore they saw the *Man* in the Cage, the *Man* and his Dream; the *Man* that cut his way through his Enemies, and the Picture of the biggest of all, together with the rest of those things that were then so profitable to *Christian*.

*The Man
with the
Muck-rake
Expounded.*

This done, and after these things had been somewhat digested by *Christiana* and her Company, the *Interpreter* takes them apart again, and has them first into a Room, where was a *Man* that could go no way but downwards, with a Muck-rake in his hand. There stood also one over his Head with a Celestial Crown in his Hand, and profered him that Crown for his Muck-rake; but the *Man* did neither look

regard; but raked to himself the Straws, the small Sticks, and Dust of the Floor.

Then said Christiana, I perceive my self that I know somewhat the meaning of this: for this is the Figure of a Man of this World: Is it not, good Sir?

Inter. Thou hast said the right, said he, and his Muck-rake doth shew his Carnal mind. And whereas thou seest him rather give heed to rake up Straws and Sticks, and the Dust of Floor, than to that he says that calls to him from above with the Celestial Crown in his Hand; it doth shew, That Heaven is but as a Fable to me, and that things here are counted the only things substantial. Now whereas it was also shewed thee, that the Man would look no way but downwards: It is to let thee know, that earthly things when they are with power upon Men's Minds, do carry their hearts away from God.

Christ. Then said Christiana, O! deliver me from this Muck-rake.

Christiana's
Prayer a-
gainst the
Muck-rake.

Inter. That Prayer said the Interpreter, is laid by till 'tis almost rusty: Give me Riebes, is scarce the Prayer of one of a thousand. Straws and Sticks and Dust, which most, are the great things now looked after.

Prov. 30. 8.

With that Mercy, and Christiana wept, and said, it is alas! too true.

When the Interpreter had shewed them this, he has them into the very best Room in the House, (a very brave Room it was) so he bid them look round about, to see if they could find any thing Profitable there. Then they looked round and round:

round: For there was nothing there to be seen but a very great *Spider* on the Wall. And that they overlook'd.

Mer. Then said *Mercy*, Sir I see nothing but *Christiana* held her peace.

Of the Spider.

Talk about the Spider.

Inter. But said the *Interpreter*, look again; she therefore look'd again and said, Here is not any thing but an ugly *Spider* who hangs by her Hands upon the Wall. Then said he, is there but one *Spider* in all this spacious Room? Then the *W*oman stood in *Christiana's* Eyes, for she was a Woman quick of Apprehension: And he said, Yes, Lord, there is more here than one. Yea, and *Spiders* whose Venom is more destructive than that which is in the *Snake*. The *Interpreter* then looked pleasantly on her, and said, Thou hast said the Truth. This made *Mercy* blush, and the *Boys* cover their Faces; for they all began to understand the Riddle.

Prov. 30.
28.

The Interpretation.

Then said the *Interpreter* again, *The Spider taketh hold with her hands as man doth, and is in Kings Palaces.* And wherefore is this recorded but to shew you, how full of the venom of Sin soever you be, yet you may by the hand of Faith hold of, and dwell in the best Room that belongs to the King's House above?

Chris. I thought, said *Christiana*, of something of this; but I could not begin it all. I thought that we were *Spiders*, and that we looked like *Ugly Creatures*, in what fine Room soever we were: But that by this *Spider*, this venomous, and ill-favoured Creature, we were to learn how to get Faith, that came not

with her Hands as I see, and dwells in the
left Room in the House. God has made
nothing in vain.

Then they seemed all to be glad; but
the Water stood in their Eyes: Yet they
looked one upon another, and also bowed
before the *Interpreter*.

He had them then into another Room
where was a *Hen* and *Chickens*, and bid
them observe a while. So one of the Chick-
ens went to the Trough to drink, and ever
y time she drank, she lift up her Head,
and her Eyes towards Heaven. See, said he,
what this little Chick doth, and learn of
her to acknowledge whence your Mercies
come, by receiving them with looking up.
Yet again said he, observe and look so; So
they gave heed, and perceived that the
Hen did walk in a fourfold method to-
wards her Chickens. 1. She had a *common*
call, and that she hath all day long. 2. She
had a *special call*, and that she had but
sometimes. 3. She had a *breeding Note*.
And 4. She had an *out-cry*.

Now said he, compare this Hen to your
King, and these Chickens to his Obedient
ones. For answerable to her, himself has
his Methods, which he walketh in towards
his People, by his common call, he gives
nothing by his special call, he always has
something to give; he has also a brooding
voice, for them that are under his Wing.
And he has an out-cry to give the Alarm
when he seeth the Enemy come. I chole,
my Darling; to lead you into the Room
where such things are, because you are
Women, and they are ease for you.

*Of the Hen
and Chick-
ens.*

The Second Part of

Of the
Butcher and
the Sheep.

Of the Gar-
den.

Of the Field

Chris. And Sir, said *Christians*, pray us see some more: So he had them to the Slaughter-house, where was a Butcher a killing of a Sheep: And behold the Sheep was quiet and took her Death patiently. Then said the *Interpreter*, you must learn of this Sheep to suffer: to put up wrongs without Murmur and Complaints. Behold how quietly she takes her Death, and without objecting suffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

After this, he led them into his Garden where was great variety of Flowers: And he said, do you see all these? So *Christians* said yes. Then said he again, Behold, these Flowers are divers in *Figure*, in *Quality* and *Colour*, and *Smell* and *Vertue*, and some are better than some: Also when the Gardiner has set them there they stand and quarrel not one with another!

Again, he had them into his Field, which he had sowed with Wheat and Corn: But when they beheld the tops of all was cut off, only the Straw remained: He said again, this Ground was Dugged, and Plowed and Sowed; but what shall we have with the Crop? Then said *Christians*, Burn some and make Muck of the rest. Then said the *Interpreter* again, Fruit which you see is that thing you look for, and if you want of that, you condemn it to the Fire and to be troden under foot of Men: Beware that in this you condemn not yourselves.

Then, as they were coming in from the broad, they espied a little Robbin with

great Spider in his Mouth. So the Interpreter said, look here. So they looked, and were wondred; but *Christiana* said, what disparagement is it to such a little pretty Bird as the *Robbin-red-breast* is, he being so a Bird above many, that loveth to maintain a kind of Sociableness with Men? had thought they had lived upon crumbs of Bread, or upon other such harmless matter. I like him worse than I did.

The Interpreter then replied, This *Robbin* an Emblem very apt to set forth some Professors by; for to sight they are, as this *Robbin*, pretty of Note, Colour and Carriages, they seem also to have a very great love for Professors that are sincere; and above all other to desire to sociate with, and to be in their Company, as if they could live upon the good Man's Crums. They pretend also that therefore it is, that they frequent the House of the Godly, and the appointments of the Lord: But when they are by themselves, as the *Robbin*, they can catch and gobble up *Spiders*, they can change their Diet, drink *Iniquity*, and swallow down Sin like Water.

So when they were come again into the house, because Supper as yet was not ready, *Christiana* again desired that the Interpreter would either shew or tell of some other things that are profitable.

Then the Interpreter began and said, The fatter the Sow is, the more she desires the Mire; the fatter the Ox is, the more greedily he goes to the Slaughter; and the more healthy the lusty Man is, the more prone he is unto Evil.

Of the Robbin and the Spider.

Pray and you will get at that which yet lies unrevealed.

There is a desire in Women, to go neat and fine, and it is a comely thing to be adorned with that that in God's sight is of great price.

'Tis easier watching a night or two, than to sit up a whole year together: So 'tis easier for one to begin to profess well, than to hold out as he should to the end.

Every Ship-master, when in a Storm, willingly cast that over Board that is of the smallest value in the Vessel; but who will throw the best out first? None but he that feareth not God.

One Leak will sink a Ship, and one Sin will destroy a Sinner.

He that forgets his Friend, is ungrateful unto him; but he that forgets his Saviour is unmerciful to himself.

He that lives in Sin and looks for Happiness hereafter, is like him that sows Cockle, and thinks to fill his Barn with Wheat or Barley.

If a Man would live well, let him fear his last day to him, and make it always his Company-keeper.

Whispering and change of Thought proves that Sin in the World.

If the World which God sets light by, counted a thing of that worth with Men, what is Heaven that God commendeth?

If the life that is attended with so many Troubles, is so loth to be let go by us, what is the Life above?

Every body will cry up the goodness of Men, but who is there that is as he should be affected with the goodness of God?

We seldom sit down to Meat, but we eat and leave. So there is in Jesus Christ much

Merit and Righteousness than the whole World has need of.

When the Interpreter had done, he takes them out into his Garden again, and had them to a Tree, whose *inside* was all rotten and gone, and yet it grew and had Leaves. Then said Mercy, What means this? This Tree, said he, whose *outside* is fair, and whose *inside* is rotten; is it to which many may be compared that are in the Garden of God: Who with their Mouths speak high in behalf of God, but indeed will do nothing for him; Whose Leaves are fair, but their Heart good for nothing but to be *Tinder* for the Devil's *Tinder-box*.

Of the Tree that is rotten at heart

Now Supper was ready, The Table spread, and all things set on Board; so they sat down and did eat when one had given Thanks. And the Interpreter did usually entertain those that lodged with him with Musick at Meals, so the Minstrels played. There was also one that did sing And a very fine Voice he had. His Song was this,

They are at Supper.

The Lord is only my support,
And he that doth me feed:
How can I then want any thing
Whereof I stand in need?

When the Song and Musick was ended, the Interpreter asked Christiana, *What* it was that at first did move her thus to undertake her self to a Pilgrims Life?

Christiana Answered, First, the loss of Talk at my Husband came into my mind at Supper.

*A Repetition
on of Christi-
ana's Ex-
perience.*

3971 10:10
-107 25 10:11
3971 10:11

which I was heartily grieved: But all this was but natural Affection. Then after came the Troubles and Pilgrimage of my Husband into my mind, and also how like a Churle I had carried it to him, as to the Devil. So Guilt took hold of my mind, and would have drawn me into the Pond; but then opportunely I had a Dream of the wedding of my Husband, and a Letter from him by the King of that Country, where my Husband dwells, to come to him. The Dream and the Letter together, wrought upon my Mind, that they forced me to this way.

Inter. But met you with no Oppositors before you set out of Doors?

Chris. Yes, a Neighbour of mine, (or *Mrs. Timorous.* (she was kin to him) would have perswaded my Husband to go back for fear of the Lyons.) She all-to-foolish me; for, as she called it, my intended desperate Adventure; she also urged what she could to dishearten me to the Hardship and Troubles that my Husband met with in the way; but all this I got over pretty well. But a Dream that I had of two ill lookt ones, that I thought did plot how to make me miscarry in my Journey, that hath troubled me much. Yea, it still runs in my mind and makes me afraid of every one that I meet, lest they should meet me to do me a Mischief, and to turn me out of the way. Yea, I may tell my Lord, tho I would not have every Body know it, that between the Inn and the Gate by which we got into the way, we were both so sorely assaulted

10:11 10:12

10:12 10:13

10:13 10:14

10:14 10:15

10:15 10:16

all that we were made to cry out Murder,
and the two that made this assault upon us,
were like the two that I saw in my
Dream.

Then said the Interpreter, Thy begin-
ning is good, thy latter end shall greatly
increase. So he addressed himself to Mercy:
and said unto her; *And what moved thee
to come hither Sweet-heart?*

*A Question
put to Mer-
cy.*

Mercy. Then Mercy Blushed and Trem-
bled, and for a while continued silent.

Interpreter. Then said he, *Be not afraid,
thou shalt Believe and speak thy mind.*

Mer. Then she began and said, Truly Sir, Mercy's
want of Experience, is that that makes
Answer.

me cover to be in Silence, and that also
that fills me with fears of coming short at
the last. I cannot tell of Visions and Dreams
as my Friend *Christiana* can; nor know-I
what it is to mourn for my refusing of the
counsel of those that were good Relati-
ves.

Interpreter. *What was it then dear heart,
that hath prevailed with thee to do as thou
hast done?*

Mer. Why, when our Friend here was
packing up to be gone from our Town, I
and another went accidentally to see her.
We knocked at the Door and went in.
Then we were within, and seeing what
she was doing, we asked what was her
meaning. She said, she was sent for to
go to her Husband, and then she up and
told us how she had seen him in a Dream,
sitting in a curious place among *Immor-
tals*, wearing a Crown, playing upon a
Lute, eating and drinking at his Prince's
Table.

Table, and singing Praises to him, bringing him thither, &c. Now methought while she was telling these things unto my Heart burned within me. And I said in my Heart, if this be true, I will leave my Father and my Mother, and the Land of my Nativity, and will, if I may, go along with *Christiana*.

So I asked her further of the truth of these things, and if she would let me go with her, for I saw now that there was no dwelling, but with the danger of running any longer in our Town. But yet I came away with a heavy Heart, not for that I was unwilling to come away; but for that so many of my Relations were left behind.

And I am come with all the desire of my Heart, and will go if I may, with *Christiana* unto her Husband and his King.

Inter. Thy setting out is good, for thou hast given credit to the Truth; thou art like *Ruth*, who did for the love that she bore to *Naomi* and to the Lord her God, leave her Father and Mother, and the Land of her Nativity, to come out and go with a People that she knew not heretofore. *The Lord will recompence thy work, and full reward will he give thee of the Lord God of Israel, unto whose Wings thou art come to trust.*

*They undress themselves for Bed.
Mercy's good nights rest.*

Now Supper was ended and preparation was made for Bed, the Women were laid singly alone, and the Boys lay themselves. Now when *Mercy* was in Bed she could not sleep for joy, for that her doubts of misling at last, were removed further from her than ever they were before. So she lay bel singing and praising God who had such favour for her.

In the Morning they arose with the Sun, and prepared themselves for their departure: But the Interpreter would have them tarry a while, for said he, you must orderly go from hence. Then said he to the Damsel that at first opened unto them, Take them and have them into the Garden to the Bath, and there wash them and make them clean from the soil which they have gathered by Travelling. Then *Innocent* the Damsel took them, and led them into the Garden, and brought them to the Bath, so she told them, that there they must wash and be clean, for her Master would have the Women to do that called at his House as they were going on Pilgrimage. Then they went in and Washed, yea, they and the Boys and all, and they came out of that Bath not only sweet and clean, but also much enlivened and strengthened in their Joynts: So when they came in, they looked fairer of deal, than when they went out to the washing.

When they were returned out of the Garden to the Bath, the Interpreter took them and looked upon them, and said unto them, Fair as the Moon. Then he called for the Seal wherewith they used to be sealed that were washed in his Bath. So the Seal was brought, and he set his Mark upon them, that they might be known in the places whither they were yet to go: Now the Seal was the contents and sum of the Passover which the Children of Israel did eat when they came out from the Land of Egypt; and the Mark was set betwixt their

The Bath, Sanctification.

They wash in it.

They are Sealed.

Eyes. This Seal greatly added to their Beauty. For it was an ornament to their Faces. It also added to their Gravity, and made their Countenances more like those of Angels.

Then said the Interpreter again to the Damsel that waited upon these Women, Go into the Vestry and fetch out Garments for these People: So she went and fetched out white Rayment, and laid it down before him; so he commanded them to put it on. *It was fine Linnen white and clean.* When the Women were thus adorned, they seemed to be a Terror one to the other for that they could not see that Glory each one on her self, which they could see in each other. Now therefore they began to esteem each other better than themselves. For you are fairer than I am said one, and you are more comely than I am said another. The Children also stood amazed to see in what Fashion they were brought.

*They are
Clothed.*

*True Humi-
lity.*

The Interpreter then called for a Man servant of his, one Great-heart, and bid him take Sword and Helmer, and Shield, and take these my Daughters said he, and conduct them to the House called Beauty, at which place they will rest next. So he took his Weapons, and went before them, and the Interpreter said, Go! Speed. The also that belonged to the Family, sent them away with many a good Wish. So they went on their way and Sung.

*This Place has been our second Stage.
Here we have been heard and seen.*

*These good things that from Age to Age
To others bid have been.*



Hold here how the Slothful are a Sign
 hanging up, cause holy ways they did decline.
 Here too how the Child doth play the Man,
 and weak grow strong, when Great-Hearts leads the

(Van)

The Dung-hill raker, Spider, Hen,
The Chicken too to me
Hath taught a Lesson, let me then
Conformed to it be.

The Butcher, Gardener, and the Field,
The Robbin and his Bat,
Also the Rotten-tree doth yield
Me argument of weight;

To move me for to watch and pray,
To strive to be sincere,

To take my Cross up day by day,
And serve the Lord with fear.

Now I saw in my Dream that those
on, and Great-heart went before the
so they went and came to the place wh
Christian's Burthen fell off his Back,
tumbled into a Sepulchre. Here then
made a pause, and here also they Ble
God. Now said *Christiana*, it comes to
mind what was said to us at the Gate
wit, that she should have Pardon by W
and Deed; by Word, that is, by the
mise; by Deed, to wit, in the way it
obtained. What the promise is, of th
know something: But what is it to
Pardon by deed, or in the way that it
obtained; Mr. *Great-heart*, I suppose
know; wherefore if you please, let us
your discourse thereof.

A comment upon what was said at the Gate, or a discourse of our being justified by
Great-heart. Pardon by the deed, is Pardon obtained by some one for a then that hath need thereof: Not by Person pardoned, but in the way, *saith* ther, in which I have obtained it. So to speak to the question more large,
Far

the Pilgrims Progress.

4

Pardon that you and Mercy and these Boys have attained, was obtained by another, to wit, by him that let you in at the Gate: And he hath obtain'd it in this double way. He has performed Righteousness to cover you, and Spilt Blood to wash you in.

Chris. But if he parts with his Righteousness to us, what will he have for himself?

Great-heart. He has more Righteousness than you have need of, or than he needeth himself.

Chris. Pray make that appear.

Great-heart. Withal my Heart, but first I must premise, that he of whom we are now about to speak, is one that has not his fellow. He has two Nature in one Person, plain to be distinguished, impossible to be divided. Unto each of these Natures a Righteousness belongeth, and each Righteousness is essential to that Nature. So that one may as easily cause the Nature to be extinct, as to separate its Justice or Righteousness from it. Of these Righteousnesses therefore we are not made partakers, so as that they, or any of them should be put upon us, that we might be made just, and live thereby. Besides these, there is a Righteousness which this Person has as these two Natures are joined in one. And this is not the Righteousness of the God-head, as distinguished from the Manhood; nor the Righteousness of the Manhood, as distinguished from the God-head; but a Righteousness which standeth in the Union of both Natures; and may properly be called the Righteousness that is essential to his being prepared of God to the capacity.

THE SECOND PART OF

City of the Mediatorie Office, which he was to be intrusted with. If he parts with his first Righteousness, he parts with his God-head. If he parts with his second Righteousness, he parts with the purity of his Manhood. If he parts with this third, he parts with that perfection which capacitates him to the Office of Mediation. He has therefore another Righteousness, which standeth in performance, or obedience to a revealed will: And that is it that he puts upon Sinners, and that by which their Sins are covered. Wherefore he saith, *as by one Man's Disobedience, many were made Sinners: So by the Obedience of one shall many be made Righteous.*

pm. 5. 19.

Chris. But are the other Righteousnesses of no use to us?

Great-heart. Yes, for tho they are essential to his Natures and Office, and so cannot be communicated unto another, yet it is by Virtue of them that the Righteousness that iustifies, is for that purpose efficacious. The Righteousness of his God-head gives Virtue to his Obedience; the Righteousness of his Manhood, giveth capability to his Obedience to iustifie, and the Righteousness that standeth in the Union of these two Natures to his Office, giveth Authority to that Righteousness to do the Work for which it is ordained.

So then, here is a Righteousness, that Christ, as God, has no need of, for he is God without it: Here is a Righteousness that Christ, as, Man has no need of to make him so, for he is perfect Man without it. Again, here is a Righteousness that
Christ

Christ as God-man has no need of, for he
perfectly so without it. Here then is a
Righteousness that Christ, as God, as Man,
God-man has no need of, with Refe-
rence to himself, and therefore he can spare
a justifying Righteousness, that he for
himself wanteth not, and therefore he
giveth it away. Hence it is called the gift
of Righteousness. This Righteousness, since
Christ Jesus the Lord, has made himself un-
der the Law, must be given away: For Rom. 5: 17:
the Law doth not only bind him that is un-
der it, to do justly; but to use Charity.
Wherefore he must, he ought by the Law
if he hath two Coats to give one to him
that has none. Now our Lord hath indeed
two Coats, one for himself, and one to spare:
Wherefore he freely bestows one upon
those that have none. And thus Christians,
and Mercy, and the rest of you, that are
here, doth your Pardon come by deed, or
by the work of another Man? Your Lord
Christ is he that worked, and hath given
away what he wrought for to the next
poor Beggar he meets.

But again, in order to Pardon by deed,
there must something be paid to God as
a price, as well as something prepared to
cover us withal. Sin has delivered us up
to the just Curse of a Righteous Law.
Now for this Curse we must be justified
by way of Redemption, a price being paid
for the harms we have done; and this is by
the Blood of your Lord: Who came and
stood in your place, and stead, and died
your Death for your Transgressions. Thus
has he ransomed you from your Trans-
gressions.

Rom. 4: 24

13. gre. tions by Blood, and covered your polluted and deformed Souls with Righteousness: For the sake of which, God passed by you, and will not hurt you, when he comes to Judge the World.

Christiana affected with this way of Redemption.

Chris. This is brave, now I see that there was something to be learn'd by our being pardoned by word and deed. Good Mercie let us labour to keep this in mind, and my Children, do you remember it also. But Sir, was not this it that made my good Christian's Burden fall from off his Shoulder, and that made him give three leaps for Joy?

How the strings that bound Christian's Burden to him, were cut.

Great-heart. Yes, 'twas the belief of this that cut those Strings that could not be cut by other means, and 'twas to give him a proof of the Virtue of this, that he was suffered to carry his Burden to the Cross.

Chris. I thought so, for tho my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am perswaded by what I have felt, tho I have felt but little as yet, that if the most burdened Man in the World was here, and did see and believe as I now do, 'twould make his heart the more merry and blithe.

How affection to Christ is begot in the Soul.

Great-heart. There is not only comfort and the ease of a Burden brought to us by the sight and consideration of these, but an endeared affection begot in us by it: For who can, if he doth but once think that Pardon comes not only by Promise but thus; but be affected with the way and means of his Redemption, and so with the Man that hath wrought it for him?

Chil. True, methinks it makes my Heart bleed to think that he should bleed for me. Oh! thou loving one, Oh! thou blessed one. Thou deservest to have me, thou hast bought me: Thou deservest to have me all, thou hast paid for me ten thousand times more than I am worth. No marvel that this made the Water stand in my Husband's Eyes, and that it made him trudge so nimbly on, I am persuaded he wished me with him; but vile wretch that I was, I let him come all alone. O Mercy, that thy Father and Mother were here, yea, and Mrs. Timorous also. Nay, I wish now wishal my Heart, that here was Madam Wanton too. Surely, surely their Hearts would be affected, nor could the fear of the law, nor the powerful Lusts of the other prevail with them to go home again, and refuse to become good Pilgrims.

Great-heart. You speak now in the warmth of your Affections, will it, think you, be always thus with you? Besides, this is not communicated to every one, not to every one that did see your Jesus Bleed. There was that stood by, and that saw the Blood run from the Heart to the Ground and yet was so far off this that in stead of Lamenting, they Laughed at him, and in stead of becoming his Disciples, did harden their Heart against him. So that all that you have my Daughters, you have by a peculiar Impression made by a divine Contemplating upon what I have spoken to you. Remember that 'twas told you that the Hen by her common call, gives no Meat to her Chickens. This you have therefore by a special Grace.

1 Part pag.
54
Cause of admiration.

To be affected with Christ and with what he has done, is a thing special.

Now

*Simple and
Sloth and
Presumpti-
on Hanged,
and why.*

Now I saw still in my Dream, that they went on until they were come to the place that *Simple and Sloth and Presumption* lay and slept in, when *Christian* went by on Pilgrimage: And behold, they were Hanged up in Irons a little way off on the other side.

Mercy. Then said *Mercy* to him that was their Guide and Conductor, What are these three Men? And for what are they Hanged there?

Great-heart. These three Men were Men of very bad Qualities, they had no mind to be *Pilgrims* themselves, and whosoever they could, they hinder'd; They were *Sloth* and *Folly* themselves, and whosoever they could perswade with, they made too, and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by, they are Hanged.

Mercy. But could they perswade any to be of their Opinion?

Great-heart. Yes, they turned several out of the way. There was *Slow-pace* that they perswaded to do as they. *Their Crime* They also prevailed with one *Short-wind*, with one *No-heart*, with one *Linger-after-lust* and with one *Sleepy-head*, and with a young *Woman*, her name was *Dull*, to turn out of the way and become as they. Besides they brought up an ill report of your Lord, perswading others that he was a Task Master. They also brought up an evil report of the good Land, saying it was not half so good as some pretended it was: They also began to vilifie his Servants, and to

*Who they
prevailed
upon to turn
out of the
way.*

ount the very best of them meddlesome,
troublesome, Busibodies: Farther, they
ould call the Bread of God, *Husks*; the
omforts of his Children, *Fancies*; the
ravel and Labour of Pilgrims, things to
o purpose.

Chris. Nay, said Christiana, if they were
ch, they should never be bewailed by me,
ey have but what they deserve, and I think it
well that they stand so near the High-way,
at others may see and take warning. But
ad it not been well if their Crimes had been
raved in some plate of Iron or Brass, and
st bare even where they did their Mischiefs
or a caution to other bad Men?

Great-heart. So it is, as you well may
erceive, if you will go a little to the Wall.

Mercy. No, no, let them hang and their
ames Rot, and their Crimes live for ever
ainst them; I think it a high favour
at they were hanged afore we came hither,
ho knows else what they might a done to
ch poor Women as we are? Then she turn-
ed it into a Song, saying,

Now then you three hang there and be a Sign
all that shall against the Truth combine:
nd let him that comes after, fear this end,
unto Pilgrims he is not a Friend.

And thou my Soul of all Such men beware
at unto Holiness Opposers are.

Thus they went on till they came at the 1 Part, pag.
ot of the Hill Difficulty. Where again 61.
eir good Friend Mr. Great-heart, took an
ocation to tell them what happened
ere when Christian himself went by. So
the

Ezek. 34.18

*'Tis difficult
getting of
good Doct-
rin in erro-
neous Times*

he had them first to the Spring. Lo, he, *This is the Spring that Christian drank of before he went up this Hill, and the 'twas clear and good, but now 'tis Dirt* with the Feet of some that are not desired that Pilgrims here should quench the Thirst: Thereat Mercy said, *And why envious art thou?* But said their Guide, It will do if taken up and put into a Vessel that is sweet and good, for then the Dirt will sink to the bottom, and the Water come out of it self more clear. Thus therefore *Christiana* and her Companions were compelled to do. They took it up and put it into an Earthen Pot, and so let it stand till the Dirt was gone to the bottom, and then they drank thereof.

Next he shewed them the two By-paths that were at the foot of the Hill, where *Formality* and *Hypocrisie* lost themselves. And said he, these are dangerous Paths. Two were here cast away when *Christiana* came by. And altho you see these ways are since stopt up with Chains, Palisades, and a Ditch: Yet there are that will chuse to adventure here rather than take pains to go up this Hill.

*By-paths
tho barred
up, will not
keep all
from going
in them.*

*1 Part, pag.
62.*

Pro. 13. 15.

Christiana. The way of Transgression is hard. 'Tis a wonder that they can get into those ways without danger of breaking their Necks.

Great-heart. They will venture, yea at any time any of the King's Servants may happen to see them, and doth call unto them, and tell them that they are in the wrong ways, and do bid them beware the danger. Then they will railingly return them.

wer and say, *As for my word that thou hast Jer. 44. 16,*
taken unto us in the name of the King, we 17.
 will not hearken unto thee, but we will cer-
 tainly do whatsoever thing goeth out of our
 own Mouths, &c. Nay, if you look a little
 farther, you shall see that these ways are
 made cautionary enough, not only by these
 Posts and Ditch and Chain; but also by
 being Hedged up, yet they will chuse to go
 there.

Christiana. They are idle, they love not The reason
 to take Pains, up hill-way is unpleasant to why some
 them. So it is fulfilled unto them as it is do chuse to
 written, The way of the slothful Man is a go in by-
 Hedge of Thorns, Yea, they will rather chuse ways.
 to walk upon a Snare, than to go up this Hill, Prov. 15. 19.
 and the rest of this way to the City.

Then they set forward and began to go
 up the Hill, and up the Hill they went;
 but before they got to the top, Christiana
 began to Pant, and said, I dare say this is a The Hill
 breathing Hill; no marvel if they that love puts the Pil-
 their Ease more than their Souls, chuse to grims to it.
 themselves a smoother way. Then said
 Mercy, I must sit down, also the least of
 the Children began to cry. Come, come, They sit in
 said Great-heart, sit not down here, for a the Arbour.
 little above is the Prince's Arbour. Then
 took he the little Boy by the hand, and
 led him up thereto.

When they were come to the Arbour,
 they were very willing to sit down, for they
 were all in a pelting heat. Then said Mer- 1 Part, pag.
 cy, How sweet is rest to them that Labour? 62, 63.
 And how good is the Prince of Pilgrims
 to provide such resting-places for them? Matt. 11. 28.
 Of this Arbour I have heard much; but I
 never

never saw it before. But here let us be ware of Sleeping: For as I have heard, that it cost poor *Christian* dear.

The little Boys answer to the guide and also to Mercy.

Then said *Mr. Great-heart* to the little ones, Come my pretty *Boys*, how do you think you now of going on *Pilgrimage*? Sir, said the least. I was almost brought out of heart; but I thank you for lending me a hand at my need. And I remember now what my Mother hath told me, namely that the way to Heaven is as up a Ladder, and the way to Hell is as down a Hill. But I had rather go up the Ladder to Life, than down the Hill to Death.

Which is hardest up Hill, or down Hill.

Then said *Mercy*, But the Proverb is, *To go down the Hill, is easie*: But *Faint-heart* said, (for that was his Name) the day is coming, when in my Opinion, going down Hill will be the hardest of all. 'Tis a good Boy, said his Master, thou hast given a right answer. Then *Mercy* smiled, but the little Boy did blush.

They refresh themselves.

Chris. Come, said *Christiana*, will you eat a bit, a little to sweeten your Mouth while you sit here to rest your Legs? For I have here a piece of Pomgranate which *Mr. Interpreter* put in my hand, just when I came out of his Doors; he gave me also a piece of an Honey-comb, and a little Bottle of Spirits. I thought he gave you something said *Mercy*, because he called you aside. Yes, so he did said the other: But said *Mercy*, it shall still be as I said it should, when at first we came from home: Thou shalt be a sharer in all the good that I have, because thou so willingly didst become my Companion. Then

ave to them, and they did eat, both
 Mercy and the Boys. And said *Christiana*
 to Mr. *Great-heart*, Sir, will you do as we?
 But he answered, You are going on Pil-
 grimage, and presently I shall return:
 Much good may what you have do to you.
 At home I eat the same every day. Now,
 when they had eaten and drank, and had
 matted a little longer, their Guide said to
 them. The day wears away, if you think
 good, let us prepare to be going. So they
 got up to go, and the little Boys went be-
 fore; but *Christiana* forgot to take her
 Bottle of Spirits with her, so she sent her
 little Boy back to fetch it. Then said
 Mercy, I think this is a *losing* Place. Here
Christian lost his *Role*, and here *Christiana*
 left her Bottle behind her: Sir, what is the
 cause of this? So their Guide made answer
 and said, The cause is *sleep* or *forgetful-*
ness; some *sleep*, when they should keep
 awake; and some forget when they should
 remember; and this is the very cause, why
 when at the resting places some Pilgrims
 lose some things come off losers. Pilgrims
 should watch and remember what they
 have already received under their great
 enjoyments: But for want of doing so, oft-
 times their rejoycing ends in Tears, and
 their Sun-shine in a Cloud: Witness the
 story of *Christian* at this Place.

*Christiana
 forgets her
 Bottle of
 Spirits.*

Mark this.

*1 Part, pag
 65.*

When they were come to the place
 where *Mistrust* and *Timorous* met *Christian*
 he perswade him to go back for fear of
 the Lyons, they perceived as it were a
 mill-stone, and before it towards the Road, a
 leaden Plate with a Copy of Verses writ-

ten thereon, and underneath, the rest of the raising up of that Stage in that place rendered. The Verses were these,

*Let him that sees this Stage take heed
Unto his Heart and Tongue:
Lest if he do not, here he speed
As some have long ago.*

The words underneath the Verses were
This Stage was built to punish such
who through Timorousness or Mistrust,
be afraid to go further on Pilgrimage.
on this Stage both Mistrust and Timor
were burned through the Tongue with
hot Iron, for endeavouring to hinder C
slian in his Journey.

Then said Mercy, This is much like
the saying of the Beloved, *What shall
Psal. 120. 3, given unto thee? Or what shall be done
4. to thee thou false Tongue? Sharp Arrows
the Mighty, with Coals of Juniper.*

1 Part, pag.
69.

*An Emblem
of those that
go on bravely
when there
is no danger,
but shrink
when trou-
bles come.*

So they went on till they came with
sight of the Lyons. Now Mr. Great-
was a strong Man, so he was not afraid
a Lyon. But yet when they were come
up to the place where the Lyons were,
Boys that went before, were now glad
cringe behind, for they were afraid of
Lyons, so they slept-back and went
hind. At this their Guide Smiled,
said, how now my Boys, do you love
go before when no Danger doth approach
and love to come behind so soon as
Lyons appear?

Now as they went up, Mr. Great-
drew his Sword, with intent to make a

for the Pilgrims in spight of the Lyons.
Then there appeared one, that it seems,
had taken upon him to back the Lyons.
And he said to the Pilgrim's Guide, What
is the cause of your coming hither? Now
the name of that Man was *Grim* or *Bloody-*
man, because of his slaying of Pilgrims,
and he was of the Race of the *Gyants*.

*Of Grim the
Gyant, and
of his back-
ing the Ly-
ons.*

Great-heart. Then said the *Pilgrim's*
Guide, these Women and Children, are
going on Pilgrimage, and this is the way
they must go, and go it they shall in spight
of thee and the Lyons.

Grim. This is not their way, neither
shall they go therein. I am come forth to
withstand them, and to that end will back
the Lyons.

Now to say truth, by reason of the
ravenousness of the Lyons, and of the *Grim*
Carriage of him that did back them; this
way had of late lain much un-occupied, and
was almost all grown over with Grass.

Christiana. Then said *Christiana*, Tho
the High-ways have been unoccupied here-
before, and tho the Travellers have been
made in times past, to walk through by-
paths, it must not be so now I am risen,
Now I am risen a Moteer in Israel.

Jadg. 5, 6, 7

Grim. Then he swore by the Lyons, but it
should, and therefore bid them turn aside,
for they should not have passage there.

Great-heart. But their Guide made first
approach unto *Grim*, and laid so hea-
vily at him with his Sword that he forced
him to retreat.

Grim. Then said he (that attempted to
back

back the Lyons) will you slay me upon mine own Ground?

*A Fight between
twixt Grim
and Great-
heart.*

Great-heart. 'Tis the King's High-way that we are in, and in his way it is that thou hast placed the Lyons; but the Women and these Children tho' weak, they hold on their way in spite of thy Lyons. And with that he gave him again a down-right Blow, and brought him upon his Knees. With this Blow he also broke his Helmet, and with the next cut off an Arm. Then did the *Giant* Roar so hideously, that his Voice frightened the Women, and they were glad to see him lye sprawling upon the Ground. Now the Lyons were chained, and so of themselves could do nothing. Wherefore when old *Grim* that intended to back them, was Dead, *Great-heart* said to the Pilgrims, Come now and follow me, and no hurt shall be done to you from the Lyons. They therefore went on, but the Women Trembled as they passed by them; the Boys also look'd as if they would die; but they got by without further hurt.

The Victory.

*They pass by
the Lyons.*

Now then they were within sight of the *Porter's Lodge*, and they soon came unto it; but they made the more haste after this to go thither, because 'tis dangerous travelling there in the Night. When they were come to the Gate, the Guide knocked, and the Porter cried, Who is there? but as soon as the Guide said, *It is I*, he knew his Voice, and came down. (For the Guide had oft before that, come thither as a conductor of Pilgrims) when he was come down, he opened

*They come to
the Porter's
Lodge.*

ed the Gate, and seeing the Guide standing just before it, (for he saw not the Women, for they were behind him) he said unto him, how now Mr. *Great-heart*, what is your business here so late to night? I have brought said he, some Pilgrims hither, where by my Lord's Commandment they must Lodge. I had been here some time ago, had I not been opposed by the Giant that did use to back the Lyons. But after a long and tedious combat with him, have cut him off, and have brought the Pilgrims hither in safety.

Great-heart attempts to go back.

Porter. *Will you not gain, and stay till Morning?*

Great-heart. No, I will return to my Lord to Night.

Christiana. Oh Sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful, and so loving to us, you have fought so stoutly for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

The Pilgrims implore his company still.

Mercy. Then said *Mercy*, O that we might have thy Company to our Journey's end? How can such poor Women as we, hold out in a way so full of Troubles as this way is, without a Friend, and Defender?

James. Then said *James* the youngest of the Boys, Pray Sir, be perswaded to go with us and help us, because we are so weak, and the way so dangerous as it is.

Great-Heart. I am at my Lord's Commandment. If he shall allot me to be your Guide quite through, I will willingly wait

Help lost for want of asking for. upon you; but here you failed at first: for when he bid me come thus far with you, then you should have begged me of him to have gone quite through with you, and he would have granted your request. However at present I must withdraw, and so good *Christiana*, *Mercy*, and my brave Children Adieu.

1 Part, pag. 70.

Christiana makes her self known to the Porter; he tells it to a Damsel.

Joy at the noise of the Pilgrim's coming.

Then the Porter, Mr. *Watchful*, asked *Christiana* of her Country, and of her Kindred, and she said, *I came from the City of Destruction, I am a Widow Woman, and my Husband is Dead, his name was Christian the Pilgrim.* How, said the Porter, was he your Husband? Yes, said she, and these are his Children: And this pointing to *Mercy*, is one of my Town-Women. Then the Porter rang his Bell, as at such times he is wont, and there came to the Door one of the Damsels, whose Name was *Humble-mind*. And to her the Porter said, Go tell it within, that *Christiana* the Wife of *Christian* and her Children are come hither on Pilgrimage. She went in therefore and told it. But Oh, what a noise for gladness was there within, when the Damsel did but drop that word out of her Mouth!

So they came with haste to the Porter, for *Christiana* stood still at the Door; then some of the most Grave, said unto her, Come in *Christiana*, come in thou Wife of that good Man, come in thou blessed Woman, come in with all that are with thee. So she went in, and they followed her that were her Children, and her Companions. Now when they were gone in, they were he

into a very large Room, where they were bidden to sit down: So they sat down, and the Chief of the House was called to see and welcome the Guests. Then they came in, and understanding who they were, did Salute each one with a Kiss, and said, Welcome ye Vessels of the Grace of God, welcome to us your Friends.

Christian's love is kindled at the sight of one another.

Now because it was somewhat late and because the Pilgrims were weary with their Journey, and also made faint with the sight of the Fight, and of the terrible Lyons: Therefore they desired as soon as might be, to prepare to go to rest. Nay, said those of the Family, refresh your selves first with a Morsel of Meat. For they had prepared for them a Lamb, with the accustomed Sauce belonging thereto. For the Porter had heard before of their coming, and had told it to them within. So when they had Supped, and ended their Prayer, with a Psalm, they desired they might go to rest. But let us, said *Christiana*, if we may be so bold as to chuse, be in that Chamber that was my Husbands, when he was here. So they had them up thither, and they lay all in a Room. When they were at Rest, *Christiana* and *Mercy* entred into Discourse about things that were convenient.

Exod. 12.

31.

Joh. 7. 29.

1 Part, p.

82.

Chris. Little did I think once, that when my Husband went on Pilgrimage I should ever have followed him.

Christ's Bosom is for all Pilgrims.

Mercy. And you as little thought of lying in his Bed, and in his Chamber to rest, as you do now.

Chris. And much less did I ever think of

The Second Part of

seeing his Face with comfort, and of worshipping the Lord the King with him, and yet now I believe I shall.

Mercy. Hark, don't you hear a Noise?

Christiana. Yes, 'tis as I believe, a Noise of Musick, for joy we are here.

Musick.

Mer. Wonderful! Musick in the House, Musick in the Heart, and Musick also in Heaven, for joy that we are here.

Mercy did laugh in her Sleep.

Thus they talked a while, and then betook themselves to Sleep: So in the Morning, when they were awake, Christiana said to Mercy,

Chris. What was the matter that you did laugh in your Sleep to Night? I suppose you was in a Dream?

Mercy. So I was, and a sweet Dream it was; but are you sure I Laughed?

Mercy's Dream.

Christiana. Yes, you laughed heartily; but pray thee Mercy tell me thy Dream.

What her Dream was.

Mercy. I was a Dreamed that I sat alone in a Solitary place, and was bemoaning of the hardness of my Heart. Now I had not sat there long, but methought many were gathered about me to see me and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my Heart. At this, some of them laughed at me, some call'd me fool, and some began to thrust me about. With that, methought I look'd up, and saw one coming with Wings towards me. So he came directly to me, and said, Mercy, what aileth thee? Now when he had heard me make my complaint; he said, Peace be to thee: He also wiped mine Eyes with his Handkerchief, and clad me in Silver and Gold,

He put a Chain about my Neck, and Ear- *Ezek. 16. 3,*
rings in mine Ears, and a beautiful Crown *9, 10, 11.*
upon my Head. Then he took me by the
Hand, and said, Mercy, come after me. So
he went up, and I followed till we came
at a Golden Gate. Then he knocked, and
when they within had opened, the Man
went in and I followed him up to a Throne
upon which one sat, and he said to me,
welcome Daughter. The place looked bright
and twinkling like the Stars, or rather like
the Sun, and I thought that I saw your
Husband there, so I awoke from my Dream.
But did I Laugh?

Christiana. Laugh! Ay, and well you
might to see your self so well. For you must
give me leave to tell you, that I believe it
was a good Dream, and that as you have
begun to find the first Part true, so you shall
find the Second at last. God speaks once, *Job. 33. 14,*
twice, yet Man perceiveth it not, in a *15.*
Dream, in a Vision of the Night, when deep
Sleep falleth upon Men, in slumbring upon
the Bed. *We need not when a-bed, ly awake*
to talk with God, he can visit us while we
sleep, and cause us then to hear his Voice.
Our Heart oft-times wakes when we sleep,
and God can speak to that, either Words, by
Proverbs, by Signs and Similitudes, as well
as if one was awake.

Mercy. Well, I am glad of my Dream, *Mercy glad*
for I hope e'er long to see it fulfilled, to *of her*
the making of me laugh again. *Dream.*

Christiana. I think it is now high time to
rise and to know what we must do.

Mercy. Pray, if they invite us to stay a
while, let us willingly accept of the pro-

The Second Part of

fer. I am the willinger to stay a while here, to a grow better acquainted with these Maids; methinks Prudence, Piety and Charity, have very comely and sober Countenances.

Chris. *We shall see what they will do.* So when they were up and ready, they came down, and they asked one another of their Rest, and if it was comfortable or not?

Mer. *Very good* said Mercy, *It was one of the best Nights Lodging that ever I had in my Life.*

They stay here some time.

Then said Prudence and Piety, If you will be perswaded to stay here a while you shall have what the House will afford. -

Prudence desires to Catechise Christiana's Children.

Charity. *Ay, and that with a very good will* said Charity. So they consented, and stayed there about a Month, or above, and became very profitable one to another. And because Prudence would see how Christiana had brought up her Children, she asked leave of her to Catechise them: So she gave her free consent. Then she began with the youngest, whose Name was James.

James Catechised.

Pru. And she said, Come James, canst thou tell who made thee?

Jam. God the Father, God the Son, and God the Holy Ghost.

Pru. Good Boy. And canst thee tell who saves thee?

Jam. God the Father, God the Son, and God the Holy Ghost.

Pru. Good Boy still. But how doth God the Father save thee?

Jam. By his Grace,

Pru. How doth God the Son save thee?

Jam. By his Righteousness, Death, Blood and Life.

Pru. And how doth God the Holy Ghost save you?

Jam. By his Illumination, by his Renovation, and by his Preservation.

Then said *Prudence* to *Christiana*, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these Questions, since the Youngest of them can answer them so well. I will therefore now apply my self to the Youngest next.

Prudence. Then she said, come *Joseph*, *Joseph Catechised.* (for his name was *Joseph*) will you let me Catechise you?

Joseph. With all my Heart.

Pru. What is Man?

Joseph. A Reasonable Creature, so made by God, as my Brother said.

Pru. What is supposed by this word, saved?

Joseph. That Man by Sin has brought himself into a State of Captivity and Misery.

Pru. What is supposed by his being saved by the Trinity?

Joseph. That Sin is so great and mighty a Tyrant, that none can pull us out of its clutches, but God, and that God is so good and loving to Man as to pull him indeed out of this Miserable State.

Pru. What is Gods design in saving poor Men?

Joseph. The glorifying of his Name, of his Grace, and Justice, &c. And the everlasting Happiness of his Creature.

The Second Part of

Pru. Who are they that must be Saved?

Joseph. Those that accept of his Salvation.

Good Boy *Joseph*, thy Mother has taught thee well, and thou hast hearkened to what she has said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest but one.

Prudence. Come *Samuel*, are you willing that I should Catechise you also?

Samuel Catechised.

Sam. Yes, forsooth, if you please.

Pru. What is Heaven?

Sam. A Palace and State most Blessed, because Good dwelleth there.

Pru. What is Hell?

Sam. A Place and State most woful, because it is the Dwelling-place of Sin, the Devil and Death.

Prudence. Why wouldst thou go to Heaven?

Sam. That I may see God, and serve him without weariness; that I may love Christ and love him everlastingly; that I may have that fulness of the Holy Spirit which I can by no means here enjoy.

Pru. A very good Boy also, and one that has learned well.

Then she addressed her self to the Elder whose name was *Matthew*, and she said unto him, Come *Matthew*, shall I also Catechise you?

Matthew Catechised.

Mat. With a very good will.

Pru. I ask then if there was ever any thing that had a Being antecedent to, or before God?

Mat. No, for God is Eternal, nor is there any thing, excepting himself, that had

ing until the beginning of the first day.
For in six days the Lord made Heaven and
Earth, the Sea and all that in them is.

Pru. What do you think of the Bible?

Mat. It is the holy word of God.

Pru. Is there nothing written therein
that you understand?

Mat. Yes, a great deal.

Pru. What do you do when you meet with
places therein that you do not understand?

Mat. I think God is wiser than I. I pray
so that he will please to let me know all
therein that he knows will be for my good.

Pru. How believe you as touching the
Resurrection of the Dead?

Mat. I believe they shall rise the same
that was Buried: The same in Nature,
but not in Corruption. And I believe this
upon a double account. First, Because God
has promised it. Secondly, Because he is
able to perform it.

Then said Prudence to the Boys, You
must still hearken to your Mother, for she
can learn you more. You must also dili-
gently give ear to what good talk you shall
hear from others, for your sakes do they
speak good things. Observe also, and that
with carefulness what the Heavens and
the Earth do teach you; but especially be
much in the Meditation of that Book that
is the cause of your Father's becoming a
Pilgrim. I for my part my Children, will
teach you what I can while you are here,
and shall be glad if you will ask me *Questi-*
ons that tend to Godly edifying.

Prudence's
conclusion
upon the Ca-
techising of
the Boys.

Now by that these Pilgrims had been at
this place a week, Mercy had a Visitor that Mercy has a
pre-Sweethearts.

pretended some good Will unto her, and his name was Mr. *Brisk*, a Man of some Breeding, and that pretended to Religion, but a Man that stuck very close to the World. So he came once or twice, or more to *Mercy*, and offered Love unto her. Now *Mercy* was of a fair Countenance, and therefore the more alluring.

*Mercy's
Temper.*

Her mind also was, to be always busy of her self in doing, for when she had nothing to do for her self, she would be making of Hose and Garments for others, and would bestow them upon them that had need. And Mr. *Brisk* not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good Housewife, quoth he to himself.

*Mercy en-
quires of the
Maids con-
cerning Mr.
Brisk.*

Mercy then revealed the business of the Maidens that were of the House, and enquired of them concerning him, for she did know him better than she. So they told her that he was a very busie young Man, and one that pretended to Religion; but he was as they feared, a stranger to the power of that which was good.

Nay then said Mercy; I will look no more on him, for I purpose never to have a word to my Soul.

Prudence then replied, that there needed no great matter of Discouragement to be given to him, her continuing so as she had begun to do for the Poor, would quickly cool his Courage.

So the next time he comes, he finds her at her old work, a making of things for the Poor. Then said he, What always

it? Yes, said she, either for my self, or for others. And what canst thou earn a day, quoth he? I do these things said she, That I may be rich in good works laying up in store a good Foundation against the time to come, that I may lay hold on eternal Life. Why prethee what dost thou with them? said he; Cloath the Naked, said she. With that his Countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said that Mercy was a pretty Lass, but troubled with ill Conditions.

Talk be-
twixt Mer-
cy and Mr.
Brisk.

1 Tim. 6.
17, 18, 19.

He forsakes
her, and
why.

When he had left her, Prudence said, did I not tell thee that Mr. Brisk would soon forsake thee; yea, he will raise up an ill report of thee: For notwithstanding his pretence to Religion, and his seeming love to Mercy, yet Mercy and he are of Tem-pers so different, that I believe they will never come together.

Mercy in-
the practi-
of Mercy re-
jected, whil-
Mercy in
the name
Mercy is
liked.

Mer. I might a had Husbards before now, tho I spake not of it to any; but they were such as did not like my Conditions, tho never did any of them find fault with my Person: So they and I could not agree.

Prudence. Mercy in our days, is little set by, any further than as to its Name: The Practice which is set forth by the Condi-tions, there are but few that can abide.

Mercy. Well said Mercy, If no body will have me, I will die a Maid, or my Condi-tions shall be to me as a Husband. For I cannot change my Nature, and to have one that lies cross to me in this, that I purpose never to ad-mit of as long as I live. I had a Sister named Bountiful, that was Married to one of these Churlies;

Mercy's
solution.

ow Mercys
ster was
ried by
r Hus-
ind.

Charles; but he and she could never agree; but because my Sister was resolved to do as she had began, that is, to shew kindness to the Poor, therefore her Husband first cried her down at the Cross, and then turned her out of his Doors.

Pru. And yet he was a professor I warrant you?

Mer. Yes, such a one as he was, and of such as the World is now full; but I am for none of them all.

Matthew
lls Sick.

Now Matthew, the eldest Son of Christiana, fell Sick, and his Sickness was sore upon him, for he was much pained in his Bowels, so that he was with it, at times, pulled as 'twere both ends together. There dwelt also not far from thence, one Mr. Skill, an ancient and well approved Physician. So Christiana desired it, and they sent for him, and he came. When he was entred the Room and had a little observed the Boy, he concluded that he was sick of the Gripes. Then he said to his Mother, *What Diet has Matthew of late fed upon?* Diet, said Christiana, nothing but that which is wholsom. The Physician answered, *This Boy has been tampering with something which ties in his Maw undigested, and that will not away without Means.* And I tell you he must be Purged, or else he will Die.

ripe sof
nsience.
be Physi-
en's Judg-
ent.

mucl puts
s Mother
mind of
e Fruit
s Brother
d cat.

Samuel. Then said Samuel, Mother, Mother, what was that which my Brother did gather up and eat so soon as we were come from the Gate that is at the head of this way? You know that there was an Orchard on the left hand on the other side of the Wall, and

some

of the Trees hung over the Wall, and my Brother did pluck and did eat.

Christiana. True my Child, said Christiana, he did take thereof and did eat; naughty Boy as he was, I did chide him, and yet he would eat thereof.

Skill. I know he had eaten something that was not wholesome Food. And that Food, to wit; that Fruit is even the most hurtful of all. It is the Fruit of Belzebub's Orchard. I do marvel that none did warn you of it; many died thereof.

Christiana. Then Christiana began to cry, and she said, O naughty Boy, and O careless Mother, what shall I do for my Son?

Skill. Come do not be too much Dejected; the Boy may do well again, but he must Purge and Vomit.

Christiana. Pray Sir try the utmost of your Skill with him whatever it costs.

Skill. Nay I hope I shall be reasonable.

So he made him a Purge, but it was too

weak, it was said it was made of the Blood of a Goat, the Ashes of a Heifer, and with some of the juice of Hysop, &c.

When Mr. Skill had seen that that Purge was too weak, he made him one to the purpose.

'Twas made ex Carne & Sanguine Christi. (You know Physicians

give strange Medicines to their Patients.) and it was made up into Pills with a Pro-

mise or two, and a proportionable quantity of Salt. Now he was to take them three

at a time fasting, in half a quarter of a pint of the Tears of Repentance. When

this potion was prepared, and brought to the Boy, he was loath to take it, tho torn

with the Gripes, as if he should be pulled

Heb. 10. 1, 2, 3, 4

Potion prepared.

Joh. 6. 54

55, 56, 57

Mark 9. 49

The Latin I borrow.

Heb. 9. 14

The Boy looks to take the in Physick.

Zech. 12. 10.

*The Mother.
tastes it, and
perswades
him.*

*A word of
God in the
hand of
Faith.*

Heb. 13. 11,
12, 13, 14,
15.

*This Pillan
Universal
Remedy.*

in pieces. *Come, come,* said the Physician *you must take it.* It goes against my Stomach, said the Boy. *I must have you take it* said his Mother. I shall Vomit it up again said the Boy. Pray Sir, said *Christiana* Mr. Skill, how does it taste? It has no taste said the Doctor, and with that, she touched one of the Pills with the tip of her Tongue. Oh *Matthew* said she, the Potion is sweeter than Honey. If thou lovest thy Mother, if thou lovest thy Brothers, if thou lovest *Mercy*, if thou lovest thy Life, take it. So with much ado, after a short Prayer for the Blessing of God upon it, he took it, and it wrought kindly with him. It caused him to Purge, it caused him to Sleep, and rest quietly; it put him into a fine Heat and breathing Sweet and quite rid him of his Gripes.

So in little time he got up and walked about with a Staff, and would go from Room to Room, and talk with *Prudence*, *Piety*, and *Charity*, of his Dilemper, and how he was Healed.

So when the Boy was Healed, *Christiana* asked Mr. Skill, saying, Sir, What will content you for your pains and care to me of my Child? And he said you must pay the Master of the Colledge of Physicians according to rules made in that case, as provided.

Chris. But Sir, said she, what is the Pill good for else?

Skill. It is an universal Pill, 'tis good against all the Diseases that Pilgrims are incident to, and when it is well prepared will keep good time out of mind.

Christiana

Christiana. Pray Sir, make me up twelve Boxes of them: For if I can get these, I will never take other Physick.

Skill. These Pills are good to prevent Diseases, as well as to Cure when one is sick. Yea, I dare say it, and stand to it, that if a Man will but use this Physick as he should, it will make him live for ever.

Joh. 6. 50.

Good *Christiana*, thou must give these Pills no other way, but as I have prescribed: For if you do, they will do no good. So he gave unto *Christiana* Physick for her self, and her Boys, and for *Mercy*, and bid *Matthew* take heed how he eat any more Green Plums, and Kiss'd them, and went his way.

In a Glass
of the Tears
of Repentance.

It was told you before. That *Prudence* bid the Boys, that if at any time they would, they should ask her some Questions that might be profitable, and she would say something to them.

Mar. Then *Matthew* who had been sick, asked her, Why for the most part Physick Of Physick should be bitter to our Palates?

Pru. To shew how unwelcome the word Of the effect of God and the effects thereof are to a of Physick. carnal Heart.

Matthew. Why does Physick, if it does good, Purge, and cause to Vomit?

Prudence. To shew that the Word when it works effectually, cleanseth the Heart and Mind. For look what the one doth to the Body, the other doth to the Soul.

Matthew. What should we learn by seeing Of Fire and the Flame of our Fire go upwards? and by of the Sun. seeing the Beams and sweeter Influences of the Sun strike downwards?

Prudence.

Prudence. By the going up of the Fire we are taught to ascend to Heaven, by our fervent and hot Desires. And by the Fire's sending his Heat, Beams, and sweet Influences downwards; we are taught that the Saviour of the World, the Son of God, reaches down with his Grace and Love to us below.

Of the Clouds.

Matthew. *Where have the Clouds their Water?*

Pru. Out of the Sea.

Matthew. *What may we learn from this?*

Pru. That Ministers should fetch their Doctrine from God.

Matt. *Why do they empty themselves upon the Earth?*

Pru. To shew that Ministers should give out what they know of God to the World.

Of the Rain-bow.

Mat. *Why is the Rain-bow caused by the Sun?*

Prudence. To shew that the Covenant of God's Grace is confirmed to us by Christ.

Mat. *Why do the Springs come from the Sea to us, through the Earth?*

Prudence. To shew that the Grace of God comes to us through the Body of Christ.

Of the Springs.

Mat. *Why do some of the Springs rise from the tops of high Hills?*

Prudence. To shew that the Spirit of Grace shall spring up in some that are Great and Mighty, as well as in many that are Poor and Low.

Of the Candle.

Mat. *Why doth the Fire fasten upon the Candle Wick?*

Pru.

Pro. To shew that unless Grace doth dwell upon the Heart, there will be no light of Life in us.

Matthew. Why is the wick and tallow and spent to maintain the light of the Candle?

Prudence. To shew that Body and Soul and all should be at the Service of, and spend themselves to maintain in good Con-
fession that Grace of God that is in us.

Mat. Why doth the Pelican pierce her own breast with her Bill?

Of the Pelican.

Pro. To nourish her Young ones with her Blood, and thereby to shew that Christ is blessed, so loveth his Young, his People, as to save them from Death by his blood.

Mat. What may one learn by hearing the Crow? *Of the Cock.*

Prudence. Learn to remember Peter's fall, and Peter's Repentance. The Cocks crowing shews also that day is coming; let then the crowing of the Cock put in mind of that last and terrible Day Judgment.

Now about this time their Month was full, wherefore they signified to those of the House, that 'twas convenient for them to pack up and be going.

Then said Joseph to the Mother, it is convenient that you forthwith send to the House of Mr. Interpreter, to pray him to grant that Mr. Great-Heart should be sent unto us, that he may be our Conductor the rest of our way.

Good Boy, said she, I had almost forgot. So she drew up a Petition, and prayed Mr. Careful the Porter, to send it by some fit man, to her good Friend Mr. Interpreter;

The weak may sometimes call the strong to Prayers.

who

who when it was come, and he had seen the contents of the Petitions, said to the Messenger, go tell them that I will see him.

They provide to be gone on their way.

When the Family where *Christiana* was saw that they had a purpose to go forward, they called the whole House together to give thanks to their King for sending of them such profitable Guests as these. Which done, they said unto *Christiana*, And shall we not shew thee some, according as our Custom is to do to Pilgrims on which thou mayest meditate when thou art upon the way? So they took *Christiana*, her Children, and *Mercy* into the Closet, and shewed them one of the Apples that *Eve* eat of, and that she also did give to her Husband, and that for the eating of which they both were turned out of Paradise, and asked her what she thought that was? Then *Christiana* said, 'Tis Poison or Poyson, I know not which. So they opened the Matter to her and she held up her Hands and wondered.

A sight of sin is amazing.
Gen. 3. 6.
Rom. 7. 24.

Jacobs Ladder.

Then they had her to a place and shewed her *Jacob's Ladder*. Now at that time there were some Angels ascending up it. So *Christiana* looked, and looked, to see the Angels go up, and so did the rest of the Company. Then they were going into another place to shew them something else: But *James* said to his Mother, pray bid them stay here a little longer, this is a curious Sight. So they turned again, and stood feeding their Eyes with this so pleasant a Prospect. After this, they had them into a place where did hang

A sight of Christ is taking.

Golden Anchor, so they bid *Christiana* take it down; for said they, you shall have it with you, for 'tis of absolute necessity that you should, that you may lay hold of that within the Vail, and stand fast, in case you should meet with turbulent Weather: So they were glad thereof. Then they took them, and had them to the Mount upon which *Abraham* our Father had offered up *Isaac* his Son, and shewed them the *Altar*, the *Wood*, the *Fire*, and the *Knife*, for they remain to be seen to this very day. When they had seen it, they held up their Hands and blessed themselves, and said, Oh! What a Man is love to his Master and for denial to himself was *Abraham*? After they had shewed them all these things, *Prudence* took them into the Dining-Room, where stood a pair of excellent *Virginals*, so she layed upon them, and turned what she shewed them into this excellent Song, saying,

Gen. 28. 12.
Golden Anchor.

Joh. 1. 51.
Heb. 6. 19.
12.
Gen. 29.

Of Abraham Offering up Isaac.

Prudence's Virginals.

*Ye's Apple we have shewed you,
Of that be you aware:
You have seen Jacob's Ladder too,
Upon which Angels are.
An Anchor you received have;
But let not these suffice,
Until with Abra'm you have gave,
Your best, a Sacrifice.*

Now about this time one knocked at the Door: So the Porter opened, and behold, *Mr. Great-heart* was there; but when he was come in, what Joy was there? For it

Mr. Great-heart come again.

it came now fresh again into their mind how but a while ago he had slain old *Great-heart*, the Giant, and had delivered them from the Lyons.

He brings a Token from his Lord with him.

Then said Mr. *Great-heart* to *Christiana* and to *Mercy*, My Lord has sent each of you a Bottle of Wine, and also some parched Corn, together with a couple of Pomgranates. He has also sent the some Figs and Rasins, to refresh you on your way.

Robbery.

Then they addressed themselves to their Journey, and *Prudence* and *Piety* went long with them. When they came at the Gate, *Christiana* asked the Porter, if any of late went by. He said, no, only one some time since, who also told me that of late there had been a great Robbery committed on the King's High-way, as you go: he saith, the Thieves are Taken, and will shortly be Tryed for their Lives. Then *Christiana* and *Mercy* was afraid; but *Mother* said, Mother, fear nothing, as long as *Great-heart* is to go with us, and to be our Conductor.

Christiana takes her leave of the Porter.

Then said *Christiana* to the Porter, I am much obliged to you for all the Kindnesses that you have shewed me since I came hither, and also for that you have been so loving and kind to my Children. I know not how to gratifie your Kindness. Wherefore pray, as a token of my respect to you, accept of this small mite: So she put a Gold Angel in his hand, and made her a low obeisance, and said, thy Garments be always white, and thy Head want no Ointment. Let me live and not die, and let not her Will

few. And to the Boys he said, Do you youthful Lusts, and follow after God-
ness with them that are Grave and Wise,
shall you put gladness into your Mo-
thers Heart, and obtain Praise of all that
are sober minded. So they thanked the
Porter, and departed.

Now, I saw in my Dream that they
went forward until they were come to the
Foot of the Hill, where *Piety* bethink-
ing her self, cryed out, *Alas!* I have forgot
that I intended to bestow upon *Christiana*,
and her Companions, I will go back and
fetch it, so she ran and fetched it. While
she was gone, *Christiana* thought she heard
in a Grove a little way off on the Right-
hand, a most curious melodious Note, with
words much like these.

*Through all my Life thy favour is
frankly shew'd to me,
and in thy House for ever more
thy dwelling-place shall be.*

And listning still, she thought she heard
another answer it, saying,

*For why, the Lord our God is good,
his Mercy is for ever sure;
his truth at all times firmly stood:
and shall from Age to Age endure.*

So *Christiana* asked *Prudence*, what 'twas *Song 2. 11.*
that made those curious Notes? They ^{12.}
said she, our Country Birds: They
sing these notes but seldom, except it be
in the Spring, when the Flowers appear,
and

and the Sun shines warm, and then may hear them all day long. I often, she, go to hear them; we also oft keep them tame in our House. They very fine Company for us when we *Melancholy*, also they make the Woods Groves and Solitary places, places desired to be in.

Piety bestoweth something on them at parting.

By this time *Piety* was come again. she said to *Christiana*, look here, I have brought thee a *Scheme* of all those things that thou hast seen at our House: which thou mayest look when thou findest thy self forgetful, and call those things again to remembrance for thy edification and comfort.

1 Part, pag. 88.

Now they began to go down the Hill into the Valley of *Humiliation*. It was a steep Hill and the way was slippery; they were very careful, so they got down pretty well. When they were down in the Valley, *Piety* said to *Christiana*, this is the place where *Christian* your Husband met with the foul Fiend *Apollion*, where they had that great Fight that you had heard of. I know you cannot but have heard thereof. But be of good Courage, as long as you have here Mr. *Great-heart* to be your Guide and Conductor, we hope you will fare the better. So when these had committed the Pilgrims unto the conduct of their Guide, he went forward, and they went after.

Mr. Great-heart at the Valley of Humiliation.

Great-heart. Then said Mr. *Great-heart*. We need not be so afraid of this Valley. For here is nothing to hurt us, unless we procure it our selves. 'Tis true, *Chry-*

did here meet with Apollyon, with whom he also had a sore Combat; but that was the fruit of those slips that he got in his going down the Hill. For they that get slips here, must look for Combats here. And hence it is that this Valley has got so hard a name. For the common People when they hear that some frightful thing has befallen such an one in such a place, are of an Opinion that that place is haunted with some foul Fiend, or evil Spirit; when alas it is for the fruit of their doing, that such things do befall them there.

This Valley of Humiliation is of it self *The reason* as fruitful a place, as any the Crow flies *why* Christian was *so beset* upon it, we might find somewhere here- *here.* about something that might give us an Account why *Christian* was so hardly beset in this place.

Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was written thereon: let us go and see what it is. So they went, and found there written, *Let Christian's slips* *A Pillar* *before he came hither, and the Battels that be* *with an In-* *scription* *on it.* *with in this place, be a warning to those* that come after. Lo, said their Guide, did I tell you, that there was something hereabouts that would give intimation of the reason why *Christian* was so hard beset in this place? Then turning himself to *Christian*, he said: No disparagement to *Christian* more than to many others whose slip and Lot his was. For 'tis easier going up, then down this Hill; and that can be

said but of few Hills in all these parts of the World. But we will leave the good Man, he is at rest, he also had a brave Victory over his Enemy: let him grant that dwelleth above, that we fare no worse when we come to be tryed than he.

*This Valley
a brave
place.*

But we will come again to this Valley of Humiliation. It is the best, and most fruitful piece of Ground in all those parts. It is fat Ground, and as you see, consisteth much in Meadows: and if a Man was to come here in the Summer time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his Eyes, he might see that that would be delightful to him. Behold how green this Valley is, also how beautified with Lillies. I have also known many labouring men that have got good Estate in this Valley of Humiliation. (For God resisteth the Proud; but gives more, more Grace to the Humble;) for indeed it is a very fruitful Soil, and doth bring forth many handfuls. Some also have wished that the next way to their Father's House were here, that they might be troubled no more with either Hills or Mountains to go over; but the way is the way, and there's an end.

*Menthrive
in the Val-
ley of Hu-
miliation.*

Now as they were going along and travelling, they espied a Boy feeding his Father's Sheep. The Boy was in very mean Cloathes, but of a very fresh and well-favoured Countenance, and as he sate by himself he sung. Hark, said Mr. Great-heart, to what the Shepherd's Boy saith. So they hearkened, and he said,

He that is down, needs fear no fall,
He that is low, no Pride
He that is humble, ever shall
Have God to be his Guide.

Phil. 4.
12, 13.

I am content with what I have,
Little be it, or much;
and, Lord, Contentment still I crave,
Because thou savest such
Fulness to such a burden is
That go on Pilgrimage;
Here little, and hereafter Bliss,
Is best from Age to Age.

Heb. 13.5.

Then said the Guide, Do you hear him?
I will dare to say, that this Boy lives a
merrier Life, and wears more of that Herb
called *Hearts-ease* in his Bosom, than he that
is clad in Silk and Velvet; but we will
proceed in our Discourse.

In this Valley our Lord formerly had his
Country-House; he loved much to be
here; He loved also to walk these Mea-
dows, for he found the Air was pleasant;
Besides, here a Man shall be free from the
noise, and from the hurryings of this
Life; all States are full of noise, and
Confusion, only the Valley of Humiliation
is that empty and Solitary place. Here

Christ,
when in
the Flesh,
had his
Country-
House in
the Valley
of Humi-
liation.

A Man shall not be so let and hindred in
Contemplation, as in other places he
is apt to be. This is a Valley that no
body walks in, but those that love a Pil-
grims Life. And though *Christian* had
the hard hap to meet here with *Apollyon*,
and to enter with him a brisk Encounter,
yet I must tell you, that in former times
men have met with Angels here, have

Hos. 12.3

4. 5.

found Pearls here, and have in this place found the words of Life.

Mat. 11.
29.

Did I say, our Lord had here in former Days his Country-House, and that he loved here to walk? I will add, in this Place, and to the People that live and trace these Grounds, he has left a yearly revenue to be faithfully payed them at certain Seasons, for their maintenance by the way, and for their further encouragement to go on in their Pilgrimage.

Samuel. Now as they went on, Samuel said to Mr. Great-heart: Sir, I perceive that in this Valley, my Father and Apollyon had their Battel: but whereabouts was the Fight, for I perceive this Valley is large?

Forgetful-
Green.

Great-heart. Your Father had that Battel with Apollyon at a place yonder, before us, in a narrow Passage just beyond Forgetful-Green: And indeed that place is the most dangerous place in all these Parts. For if at any time the Pilgrims meet with any brunt, it is when they forget what Favours they have received, and how unworthy they are of them. This was the Place also where others have been here put to it: But more of the place when we are come to it; for I perswade my self that to this day there remains either some sign of the Battel, or some Monument to testify that such a Battel there was fought.

Humility
a sweet
Grace.

Mercy. Then said Mercy, I think I was as well in this Valley, as I have been anywhere else in all our Journey: The place methinks suits with my Spirit. I love

be in such places where there is no rattling with Coaches, nor rumbling with Wheels: Methinks here one may without much molestation be thinking what he is, whence he came, what he has done, and to what the King has called him: Here one may think, and break at Heart, and melt in ones Spirit, until ones Eyes become like *Song. 7. 4.* the *Fish-Pools of Heshbon*. They that go rightly through this Valley of *Baccha* make *Psal. 84.* it a Well, the Rain that God sends down *5, 6, 7.* from Heaven upon them that are here also *fillerth the Pools*. This Valley is that *Hos. 2. 15.* from whence also the King will give to his their Vineyards, and they that go through it, shall sing, (as *Christian* did, for all he met with *Apollyon*.)

Great-heart. 'Tis true said their Guide, *An Expectant* I have gone through this Valley many a *riment* of time, and never was better than when it here.

I have also been a Conduet to several Pilgrims, and they have confessed the same; *To this Man will I look, saith the King, even to him that is Poor, and of a contrite Spirit, and that trembles at my Word.*

Now they were come to the place where the aforementioned Battel was fought. *and said* Then said the Guide to *Christiana*, her *The place* Children and *Mercy*: This is the place, where on this Ground *Christian* stood, and up *Christian* there came *Apollyon* against him: And look, *and the* did not I tell you, here is some of your *Fiend* did Husband's Blood upon these Stones to this *fight*: some *day*? Behold also how here and there are *signs of the* yet to be seen upon the place, some of the *the Battel* Shivers of *Apollyon's Broken Darts*: See *remains*.

also how they did beat the Ground with their feet as they fought, to make good their Places against each other; how also with their byebloes, they did split the very stones in pieces. Verily *Christian* did here play the Man, and shewed himself as stout, as could. had he been here, even *Hercules* himself. When *Apollyon* was beat, he made his retreat to the next Valley, that is called *The Valley of the shadow of Death*, unto which we shall come anon.

A Monument of the Battle.

Lo, yonder also stands a Monument, which is Engraven this Battle, and *Christian's* Victory to his Fame thoroughout all Ages: So because it stood just on the way side before them, they stept to it and read the Writing, which word for word was this:

*Hard by, here was a Battel fought,
Most strange, and yet most true;*

*Christian and Apollyon fought
Each other to subdue.*

*The Man so bravely play'd the Man,
He made the Fiend to fly:*

Of which a Monument I stand,

The same to testifie.

A Monument of Christians Victory.

I Part.

pag. 97.

When they had passed by this place, they came upon the Borders of the shadow of Death, and this Valley was longer than the other, a place also most strangely haunted with evil things, as many are able to testifie: But these Women and Children went the better through it, because they had day-light, and because *Mr. Great-heart* was their Conductor.

When

When they were entred upon this Valley, they thought that they heard a groaning as of dead men; a very great groaning. They thought also they did hear Words of Lamentation, spoken, as of some in extream Torment. These things made the Boys to quake, the Women also looked pale and wan; but their Guide bid them be of good Comfort.

So they went on a little further, and they thought that they felt the Ground begin to shake under them, as if some hollow place was there; they heard also a kind of a hissing as of Serpents, but nothing as yet appeared. Then said the Boys, are we not yet at the end of this doleful place? But the Guide also bid them be of good Courage, and look well to their Feet, lest haply, said he, you be taken in some Snare.

Now James began to be Sick; but I think the cause thereof was Fear, so his Mother gave him some of that Glass of Spirits that she had given her at the Interpreter's House, and three of the Pills that Mr. Skill had prepared, and the Boy began to revive. Thus they went on till they came to about the middle of the Valley, and then *Christiana* said, Methinks I see something yonder upon the Road before us, a thing of a shape such as I have not seen. Then said *Joseph*, Mother, what is it? An ugly thing Child; an ugly thing, said she. But Mother, what is it like, said he? 'Tis like I cannot tell what, said she. And now it was but a little way off: Then said she, it is nigh.

The ground shakes.

James Sick with fear.

The Fiend appears.

The Pilgrims are afraid.

Great-
heart in-
courage
them.

Well, well, said Mr. *Great-heart*, let them that are most afraid keep close to me: So the *Fiend* came on, and the Conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said sometime ago, *Resist the Devil, and he will fly from you.*

A Lyon.

They went therefore on, as being a little refreshed; but they had not gone far, before *Mercy* looking behind her, saw as she thought, something most like a Lyon, and it came a great padding pace after; and had a hollow Voice of Roaring, and at every Roar that it gave, it made all the Valley Eccho, and their hearts to ake, saw the Heart of him that was their Guide. So it came up, and Mr. *Great-heart* went behind, and put the Pilgrims all before him. The Lyon also came on a pace, and Mr. *Great-heart* addrested himself to give him Battel: But when he saw that it was determined that resistance should be made, he also drew back and came no further.

1 Pet. 5.
8, 9.

A pit and
darkness.

Then they went on again, and their Conductor did go before them, till they came at a place where was cast up a Pit, the whole breadth of the way, and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see: Then said the Pilgrims, Alas! now what shall we do? But their Guide made answer; Fear not, stand still and see what an end will he put to this also; so they stayed there because their Path was marr'd. They then also thought that they did hear more apparently the noise and rushing of the Enemies, the fire also and the

the smoke of the Pit was much easier to be discerned. then said *Christiana* to *Mercy*, *Christiana*—
Now I see what my poor Husband went na now
through: I have heard much of this place, *knows what*
but I never was here afore now; poor man, *her Hus-*
he went here all alone in the night: he had *band felt.*
night almost quite through the way, also
these Fiends were busie about him, as if
they would have torn him in pieces. Many
have spoke of it, but none can tell what
the Valley of the shadow of death should
mean, until they come in it themselves; *The*
heart knows its own bitterness, and a stranger
intermedleth not with its Joy: To be here, is
a fearful thing.

Great. This is like doing business in great *Great-*
Waters, or like going down into the deep; *heart's*
this is like being in the heart of the Sea, *Reply.*
and like going down to the bottoms of the
Mountains: Now it seems as if the Earth
with its bars were about us for ever. *But*
let them that walk in darkness and have no
light, trust in the name of the Lord, and stay
upon their God. For my part, as I have told
you already, I have gone often through
this Valley, and have been much harder put
to it than now I am, and yet you see I am
alive. I would not boast, for that I am
not mine own Saviour. But I trust we shall
have a good deliverance. Come let us pray
for light to him that can lighten our dark-
ness, and that can rebuke, not only these,
but all the Satans in Hell.

So they cryed and prayed, and God sent *The pray,*
light and deliverance, for there was now
no let in their way, no not there, where
at now they were stopt with a pit.

*Mercy to
Christian.*

*One of the
Boys Reply.*

Yet they were not got through the Valley; so they went on still, and behold great stinks and lothsome smells, to the great annoyance of them. Then said *Mercy to Christiana*, there is not such pleasant being here as at the Gate, or at the Interpreter's, or at the House where we lay last.

O but, said one of the Boys, it is not bad to go through here, as it is to abide here always; and for ought I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us.

Well said, *Samuel*, quoth the Guide; thou hast now spoke like a man. Why, if ever I get out here again, said the Boy, I think I shall prize light, and good way, better than ever I did in all my life. Then said the Guide, we shall be out by and by.

*Heedless
is slain, and
Takeheed
preserved.*

So on they went, and *Joseph* said, Can not we see to the end of this Valley as yet? Then said the Guide, Look to your feet, for you shall presently be among the Snare. So they looked to their feet and went on; but they were troubled much with the Snare. Now when they were come among the Snare, they espyed a Man cast into the Ditch on the left hand, with his flesh all rent and torn. Then said the Guide, that is one *Heedless*, that was agoing this way; he has lain there a great while. There was one *Takeheed* with him, when he was taken and slain, but he escaped their hands. You cannot imagine how many are killed hereabouts, and yet men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a Guide. Poor

Christiana

Christian, it was a wonder that he here escaped, but he was beloved of his God, also he had a good heart of his own, or else he could never a done it. Now they drew towards the end of the way, and just there where *Christian* had seen the Cave when 1 Part. he went by, out thence came forth *Maul* a pag. 103, *Gyant*. This *Maul* did use to spoil young 106. Pilgrims with Sophistry, and he called *Maul* a *Great-beast* by his name, and said unto him, ant. how many times have you been forbidden to do these things? Then said Mr. *Great-beast*, what things? What things, quoth the *Gyant*, you know what things; but I *Great-will* put an end to your trade. -But pray, heart: said Mr. *Great-beast*, before we fall to it, let us understand wherefore we must fight; (now the Women and Children stood trembling and knew not what to do) quoth the *Gyant*, You rob the Country, and rob it with the worst of Thefts. These are but generals, said Mr. *Great-beast*; come to particulars, man. Then said the *Gyant*, thou practisest the God's *Miscast* of a *Kidnapper*, thou gatherest up Wo- nisters men and Children, and carriest them into counted as a strange Country, to the weakening of my *Kidnap-Master's* Kingdom. But now *Great-beast* pers. reply'd, I am a Servant of the God of Heaven, my business is to perswade sinners to Repentance, I am commanded to do my endeavour to turn Men Women and Children, from darkness to light, and from the The Giant power of Satan to God, and if this be in- and Mr. deed the ground of thy quarrel, let us fall Great- to it as soon as thou wilt. heart must

Then the *Gyant* came up, and Mr. *Great-fight*. bears

heart went to meet him, and as he went, he drew his sword, but the Giant had a Club: So without more ado they fell to it, and at the first blow the Giant strooke Mr. Great-heart down upon one of his knees; with that the Women and Children cried: So Weak folks Mr. Great-heart recovering himself, laid Prayers do about him in full lusty manner, and gave sometimes the Giant a Wound in his Arm; thus he help strong fought for the space of an hour, to that folks cries height of heat, that the breath came out of the Giant's nostrils, as the heat doth out of a boiling Caldron.

Then they sat down to rest them, but Mr. Great-heart betook him to prayer; also the Women and Children did nothing but sigh and cry all the time that the Battel did last.

When they had rested them, and taken breath, they both fell to it again; and Mr. Great-heart with a full blow fetch'd the Giant down to the ground. Nay hold, and let me recover, quoth he. So Mr. Great-heart fairly let him get up: So to it they went again: And the Giant mist but little of all-to-breaking Mr. Great-heart's Skull with his Club.

Mr. Great-heart seeing that, runs to him in the full heat of his Spirit, and pierced him under the fifth rib; with that the Giant began to faint, and could hold up his Club no longer. Then Mr. Great-heart seconded his blow, and smit the head of the Giant from his shoulders: Then the Women and Children rejoyced, and Mr. Great-heart also praised God, for the deliverance he had wrought.

When

When this was done, they amongst them erected a Pillar, and fastned the Giant's Head thereon, and wrote underneath in Letters that Passengers might read.

He is slain, and his head disposed of.

He that did wear this Head, was one

That Pilgrims did misuse;

He stoppt their way, he spared none,

But did them all abuse:

Until that I, Great-heart, arose,

The Pilgrims Guide to be;

Until that I did him oppose,

That was their Enemy.

Now I saw, that they went to the Ascent that was a little way off cast up to be a Prospect for Pilgrims, (That was the place from whence Christian had the first sight of Faithful his Brother.) Wherefore here they sat down, and rested, they also here did eat and drink, and make merry; for that they had gotten deliverance from this so dangerous an Enemy. As they sat thus and did eat, Christiana asked the Guide, if he had caught no hurt in the Battel? Then said Mr. Great-heart, No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you, and shall be a means, by Grace, to increase my reward at last.

1 Part, pag. 107.

But was you not afraid, good Sir, when you see him come with his Club?

2 Cor. 4. Discourse of the fights.

It is my duty, said he, to distrust mine own ability, that I may have reliance on him that is stronger than all; But what did you think when he fetched you down to the ground?

ground at the first blow? Why, I thought he, that so my master himself served, and yet he it was that conquered at the last.

Mat. here
admires
Goodness.

Matt. When you all have thought what please, I think God has been wonderful unto us, both in bringing us out of this Place and in delivering us out of the hand of the Enemy; for my part I see no reason why I should distrust our God any more, since he has now, and in such a place as this, given us this testimony of his love as this.

Old Honest
asleep under
an Oak.

Then they got up and went forward, and a little before them stood an Oak, and under it when they came to it, they found an old Pilgrim fast asleep; they knew that it was a Pilgrim by his Cloaths, and his Staff, and his Girdle.

So the Guide, Mr. Great-heart, awaked him, and the old Gentleman, as he lift up his eyes, cryed out; What's the matter? who are you? and what is your business here?

One Saint
sometimes
takes another
for his
Enemy.
Talk between
Great-heart
and
Honest.

Great-heart. Come man be not so hot, here is no danger but Friends: yet the old man gets up and stands upon his guard, and will know of them what they were. Then said the Guide, My name is Great-heart, I am the Guide of these Pilgrims which are going to the Celestial Country.

Honest. Then said Mr. Honest, I cry you mercy; I fear'd that you had been of the Company of those that some time ago did rob Little-faith of his Money; but now I look better about me, I perceive you are honest People.

Great-heart. Why what would, or could you have done, to a help'd your self, if we indeed had been of that Company?

Hon. Done! Why I would have fought as long as breath had been in me; and had I done, I am sure you could never have given me the worst on't; for a Christian can never be overcome, unless he shall yield of himself.

Greath. Well said, Father Honest, quoth the Guide; for by this I know that thou art a Cock of the right kind, for thou hast said the Truth.

Hon. And by this also I know that thou knowest what true Pilgrimage is; for all others do think that we are the soonest overcome of any.

Greath. Well, now we are so happily met, whence Mr. May let me crave your Name, and the name of the Place you came from? Honest came.

Hon. My Name I cannot, but I came from the Town of Stupidity; It lieth about four Degrees beyond the City of Destruction.

Greath. Oh! Are you that Country-man then? I deem I have half a guess of you, your Name is old Honesty, is it not? So the old Gentleman blushed, and said, Not Honesty in the Abstract, but Honest is my Name, and I wish that my Nature shall agree to what I am called.

Hon. But Sir, said the old Gentleman, how could you guess that I am such a man, since I came from such a place?

Greath. I had heard of you Before, by my Stupidified Master, for he knows all things that are done ones are on the Earth: But I have often wondred that worse than any should come from your place, for your Town those meer-ly worse than is the City of Destruction it self. ly Carnal.

Hon. Yea, we lie more off from the Sun, and

and so are more cold and senseless; but as a Man in a Mountain of Ice, yet if the Sun of Righteousness will arise upon him, his frozen Heart shall feel a Thaw; and thus it hath been with me.

Greash. I believe it, Father *Honest*, believe it; for I know the thing is true.

Then the old Gentleman saluted all the Pilgrims with a holy kiss of Charity, and asked them of their Names, and how they had fared since they set out on their Pilgrimage.

Christ. Then said *Christiana*, My Name I suppose you have heard of, good *Christian* was my Husband, and these four were his Children. But can you think how the old Gentleman was taken, when she told them who she was! He skip'd, he smiled, and blessed them with a thousand good Wishes, saying:

Hon. I have heard much of your Husband, and of his Travels and Wars which he underwent in his days. Be it spoken to your Comfort, the Name of your Husband rings all over the parts of the World; His Faith, his Courage, his Enduring, and his Sincerity under all, has made his name Famous. Then he turned him to the Boys, and asked them of their names, which they told him: And then said he unto them, *Matthew*, be thou like *Matthew* the Publican, not in Vice, but Virtue. *Samuel*, said he, be thou like *Samuel* the Prophet, a Man of Faith and Prayer. *Joseph*, said he, be thou like *Joseph* in Potiphar's House, Chast, and one that flies from Temptation. And, *James*, be thou like *James* the Just, and like *James* the Brother of our Lord.

Old Honest and Christian talk.

He also talks with the Boys.
Old Mr. Honest's Blessing on them.
Mat. 10. 3.
Psal. 99. 6.
Gen. 39.
Acts.

Then they told him of *Mercy*, and how *He* *blest* *her* *had* *left* *her* *Town* *and* *her* *Kindred* *to* *Mercy*.

come along with *Christiana*, and with her sons. At that the old Honest man said, *Mercy*, is thy Name? by *Mercy* shalt thou be sustained, and carried through all those Difficulties that shall assault thee in thy way; till thou shalt come thither where thou shalt look the Fountain of Mercy in the Face with Comfort.

All this while the Guide Mr. *Great-heart*, was very much pleased, and smiled upon his Companion.

Now as they walked along together, the *Talk of one* Guide asked the old Gentleman, *if he did* Mr. *Fear-* *not know one* Mr. *Fearing*, *that came on* Pilgrimage *out of his* Parts?

Hon. Yes, very well, said he; he was a Man that had the Root of the Matter in him, but he was one of the most troublesome Pilgrims that ever I met with in all my days.

Greath. I perceive you know him, for you have given a very right Character of him.

Hon. Knew him! I was a great Companion of his, I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Greath. I was his Guide from my Master's House, to the Gates of the Celestial City.

Hon. Then you know him to be a troublesome one?

Greath. I did so, but I could very well bear for Men of my Calling are oftentimes inclined with the Conduct of such as he was.

Hon. Well then, pray let us hear a little of him, and how he managed himself under your Conduct.

Greath.

Mr. Fear.

ing's trou-

blesome

Pilgrimage.

His behavi-

our at the

Slough of

Despond.

His behavi-

viour at

the Gate.

Greath. Why he was always afraid that he should come short of whither he had desire to go. Every thing frightened him that he heard any body speak of, that but the least appearance of Opposition I hear that he lay roaring at the *Slough of Despond*, for above a month together, durst he, for all he saw several go over before him, venture, tho' they, many of them offered to lend him their Hand. *He* would not go back again neither. The Celestial City, he said he should die if he came not to it, and yet was dejected at every difficulty and stumbled at every Straw that any body cast in his way. Well, after he had been at the *Slough of Despond* a great while, I have told you; one sun-shine Morning I do not know how, he ventured, and got over: But when he was over, he would scarce believe it. He had I think a *Slough of Despond* in his Mind, a *Slough* that he carried every where with him, or else he could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the head of this way, and there also he stood a good while before he would adventure to knock. When the Gate was opened he would give back, and give place to others, and say that he was not worthy. For, for all he gat before some to the Gate yet many of them went in before him. Then the poor man would stand shaking and shivering; I dare say it would have pained ones heart to have seen him: Nor would he go back again. At last he took the Hammer that hanged at the Gate in his hand and gave a small Rapp or two; then

open

ed the need to him, but he shrunk back as be-
 had re. He that opened, stept out after him,
 ed said, Thou trembling one, what want'st
 at he? with that he fell down to the Ground.
 on he that spake to him, wondered to see him
 oug faint. So he said to him, *Peace be to thee;*
 er, for I have set open the Door to thee;
 ver come in, for thou art blest. With that he
 the got up, and went in trembling, and when
 e was in, he was asham'd to show his Face.
 ial Well, after he had been entertained there
 not while, as you know how the manner is,
 col he was bid go on his way, and also told the
 ny way he should take. So he came till he
 d came to our House, but as he behaved him-
 le, self at the Gate, so he did at my master the
 rni Interpreter's Door. He lay thereabout in the
 and cold a good while, before he would ad-
 wo venture to call; *Yet he would not go back.*
 gh and the Nights were long and cold then.
 arri ay, he had a Note of Necessity in his Bo-
 ld him to my Master, to receive him, and grant
 up him the Comfort of his House, and also
 the allow him a stout and valiant Conduct,
 the because he was himself so *Chicken-hearted*
 wo Man; and yet for all that, he was afraid
 e to call at the Door. So he lay up and down
 ph thereabouts, till, poor man, he was almost
 rth starv'd; yea so great was his Dejection, that
 Ga he saw several others for knocking got
 The, yet he was afraid to venture. At last,
 I think I looked out of the Window, and
 with receiving a man to be up and down about
 the Door, I went out to him, and asked
 he what he was; but poor man, the water
 stood in his Eyes. So I perceived what he
 wanted. I went therefore in, and told it in
 the

*His beha-
 viour at the
 Interpreter's Door.*

*How he
was enter-
tained
there.*

*He is a lit-
tle encour-
aged at
the Inter-
preter's
house.*

*He was
greatly a-
fraid when
he saw the
Gibbet;
Cheary
when he
saw the
Cross.*

the House, and we shewed the thing to
Lord: So he sent me out again, to entere
him to come in, but I dare say I had no
work to do it. At last he came in, and
will say that for my Lord, he carried
wonderful lovingly to him. There was
but a few good bits at the Table, but for
of it was laid upon his Trencher. Then
presented the Note, and my Lord lookt
thereon and said, His Desire should
be granted. So when he had been there a
while, he seemed to get some Heart, and
be a little more comfortable. For my
ster, you must know, is one of very tender
Bowels, especially to them that are afraid
wherefore he carried it so towards him,
might tend most to his encouragement.
Well, when he had had a sight of the thing
of the place, and was ready to take
Journey to go to the City, my Lord, as
did to Christian before, gave him a Box
of Spirits, and some comfortable things to
eat. Thus we set forward, and I went be-
fore him; but the man was of but few
Words, only he would sigh aloud.

When we were come to where the three
Fellows were hanged, he said, that he
doubted that that would be his end also.
Only he seemed glad when he saw the Cross
and the Sepulcher. There I confess he was
fired to stay a little to look; and he seemed
for a while after to be a little Cheary.
When we came at the Hill Difficulty, he
made no stick at that, nor did he much mind
the Lyons. For you must know, that his
Trouble was not about such things as these,
his Fear was about his Acceptance at the

I got him in at the House Beautiful, I Dumpish at
 ank before he was willing; also when he the house
 in, I brought him acquainted with Beautiful.
 the Damsels that were of the place, but he
 as ashamed to make himself much for
 company; he desired much to be alone, yet
 always loved good talk, and often
 could get behind the Screen to hear it; he
 also loved much to see ancient things, and
 be pondering them in his Mind. He told
 afterward, that he loved to be in those
 Houses from which he came last, to
 at the Gate, and that of the Interpreter
 but that he durst not be so bold to ask.

When we went also from the House
 antiful, down the Hill, into the Valley of
 umiliation, he went down as well as ever I He went
 man in my Life, for he cared not how down into,
 can he was, so he might be happy at last: and was ve-
 er, I think there was a kind of a Sympa- ry Pleasant
 ny betwixt that Valley and him: For I in the Val-
 ever saw him better in all his Pilgrimage, ley of Hu-
 an he was in that Valley. miliation.

Here he would lye down, embrace the
 ground and kiss the very Flowers that grew Lam. 3.
 in this Valley. He would now be up eve- 27, 28, 29.
 morning by break of Day, tracing, and
 walking too and fro in this Valley.

But when he was come to the entrance Much per-
 of the Valley of the shadow of Death, I plexed in
 thought I should have lost my Man; not the Valley
 or that he had any Inclination to go back, of the sha-
 that he always abhorred, but he was rea- dow of
 dy to dye for Fear. O, the Hobgoblins Death.
 will have me, the Hobgoblins will have me,
 died he; and I could not beat him out
 He made such a noise, and such an
 outcry

outcry here, that, had they but heard 'twas enough to encourage them to come and fall upon us.

But this I took very great notice of, that this Valley was as quiet while he went to row it, as ever I knew it before or since. I suppose, those Enemies here, had now special Check from our Lord, and a Command not to meddle until Mr. Fearing had pass'd over it.

It would be too tedious to tell you all; we will therefore only mention a few things. When he was come to the *Vanity-Fair*, I thought he would have fought with all the men in the Fair; I feared that we should both have been knock'd off our Head, so hot was he against their Fooleries upon the enchanted Ground, he also was very wakeful. But when he was come to the *River* where was no Bridge, there again he was in a heavy Case; now, now he should be drowned for ever, and so never see that Face with Comfort, that he had come so many miles to behold.

And here also I took notice of what was very remarkable, the Water of that *River* was lower at this time, than ever I saw in all my Life; so he went over at last much above wet-shod. When he was gone up to the Gate, Mr. *Great-heart* began to take his leave of him, and to wish him a good Reception above; So he said, *I shall*. Then parted we asunder, and saw him no more.

Honest. Then it seems he was well at *Great*. Yes, yes, I never had doubt about him, he was a man of a choice

His behaviour at Vanity-Fair.

His boldness at last.

only he was always kept very low, and Psal. 83.
made his Life so burthensome to him- Rom. 14.
and so troublesome to others. He was 21.

many, tender of Sin; he was so a- 1 Cor. 8.

id of doing injuries to others, that he 13.

en would deny himself of that which
lawful, because he would not offend. 13

Hon. But what should be the reason that
a good Man should be all his days so
in the dark?

Great. There are two sorts of Reasons

it; one is, The wise God will have it

Some must Pipe, and some must Weep:

Mr. Fearing was one that play'd up-

this Base. He and his fellows found the

but, whose Notes are more doleful

the Notes of other Musick are; Tho'

eed some say, the Base is the ground of

lick. And for my part, I care not at

for that Profession that begins not in

business of Mind. The first string that

a Musician usually touches, is the Base,

when he intends to put all in tune; God also

lays upon this string first, when he sets

the Soul in tune for himself. Only here

is the Imperfection of Mr. Fearing; he

ould play upon no other Musick but this,

towards his latter end.

I make bold to talk thus Metaphorical-

for the ripening of the Wits of young

aders, and because in the Book of the Re-

lations, the Saved are compared to a com-

ay of Musicians that play upon their

umpets and Harps, and sing their Songs

the Throne.

Hon. He was a very zealous Man, as one

see by what Relation you have given of

him,

Reason
good men
are so in
the dark.
Mat. 11.
16, 17, 18

Revel. 8
Chap. 14.
2, 3.

him. Difficulties, Lyons, or Fanny-Fair, feared not at all: 'Twas only Sin, Death, Hell, that was to him a Terror; because he had some doubts about his Interest in the Celestial Country.

A Close about him.

Gre. w. b. You say right: Those were things that were his Troublers, and that as you have well observed, arose from the weakness of his Mind thereabout, not from weakness of Spirit as to the practical part of a Pilgrims Life. I dare believe, that the Proverb is, he could have bit a Fire-brand, had it stood in his way: But the things with which he was oppressed, none ever yet could shake off with ease.

Christiana's Sentence.

Christiana. Then said Christiana, The relation of Mr. Fearful has done me good: I thought no body had been like me, but there was some Semblance 'twixt this Man and I, only we differed in two things. His Troubles were so great they brake out, mine I kept within. His also lay so hard on him, they made him that he could not knock the Houses provided for Entertainment; my Trouble was always such, as made knock the louder.

Mercy's Sentence.

Mercy. If I might also speak my Heart, must say that something of him has dwelt in me. For I have ever been more afraid of the Lake and the loss of a place of Paradise, than I have been of the loss of other things. O, thought I, may I but have the Happiness to have a Habitation 'tis enough, though I part with all the World to win it.

Matthew's Sentence.

Matt. Then said Matthew, Fear was the thing that made me think that I was far

the Pilgrims Progress.

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having that within me that accompanies Sal-
vation, but if it was so with such a good Man
as he, why may it not also go well with me?

Jam. No Fears, no Grace, said James. James's
Though there is not always Grace where Sentence.
there is the fear of Hell; yet to be sure
there is no Grace where there is no fear of
God.

Greath. well said James, thou hast hit
the Mark, for the fear of God is the begin-
ning of Wisdom; and to be sure they that want
the beginning, having neither middle nor end.
we will here conclude our Discourse of
Mr. Fearing, after we have sent after him
his Farewel.

well Master Fearing, thou didst fear
Thy God: And wast afraid
of doing any thing, while here,
That would have thee betray'd.
And didst thou fear the Lake and Pit?
Would others did so too:
In, as for them that want thy Wit,
They do themselves undo.

Their Fare-
wel about
him.

Now I saw, that they still went on in
their Talk. For after Mr. Great-heart had
made an end with Mr. Fearing, Mr. Honest
began to tell them of another, but his
name was Mr. Self-will. He pretended Of Mr.
himself to be a Pilgrim, said Mr. Honest; Self-will.
I perswade my self, he never came in
the Gate that stands at the head of the
way.

Greath. Had you ever any talk with him
about it?

Old Hon-
nest had
talked with
him.

Honest. Yes, more than once or twice; but he would always be like himself, *self-willed*. He neither cared for Man, nor Argument, nor yet Example; what his Mind prompted him to, that he would do, and nothing else could he be got to.

Greath. Pray what Principles did he hold for I suppose you can tell?

Self-will's
Opinions.

Hon. He held that a Man might follow the Vices as well as the Vertues of the Pilgrims, and that if he did both, he should be certainly saved.

Greath. How! If he had said, 'tis possible for the best to be guilty of the Vices, as well as to partake of the Vertues of Pilgrims, he should not much have been blamed: For indeed we are exempted from no Vice absolutely, but on condition that we watch and strive. But this we perceive is not the thing: But if I understand you right, your meaning is, that he was of this Opinion, that it was allowable so to be.

Hon. Ay, ay, so I mean, and so he believed and practised.

Greath. But what Ground had he for so saying?

Hon. Why, he said he had the Scripture for his Warrant.

Greath. Pristhee Mr. Honest, present with a few Particulars.

Hon. So I will. He said, to have to do with other Men's Wives, had been practised by David, God's Beloved, and therefore he could do it. He said, to have more Women than one, was a thing that was common practised, and therefore he could do it. He said, that Sarah and the godly Midwives of Egypt lyed, and so did Iave Rahab,

therefore he could do it. He said, that the Disciples went at the bidding of their Master, and took away the Owners Ass, and therefore he could do so too. He said, that Jacob got the Inheritance of his Father in a way of Guile and Dissimulation, and therefore he could do so too.

Greath. *High base! indeed, and you are not he was of this Opinion?*

Hon. I have heard him plead for it, bring Scripture for it, bring Argument for it, &c.

Greath. *An Opinion that is not fit to be with any Allowance in the World.*

Hon. You must understand me rightly: He did not say that any Man might do so; but, that those that had the Vertues of those that did such things, might also do the same.

Greath. *But what more false than such a conclusion? For this is as much as to say, that because good Men heretofore have sinned of Incontinency, therefore he had allowance to do it of presumptuous mind. Or if because a Child, the blast of the Wind, or for that it stumbled at a stone, fell down and defiled it self in dirt, therefore he might wilfully lye down in mallow like a Bore therein. Who could imagine that any one could so far as been blinded by the power of Lust? But what is written shall be true: They stumble at the Word, being disobedient, whereunto also they were appointed.*

1 Pet. 2. 8.

His supposing that such may have the godly Vertues, who additt themselves to their Vice, is also a Delusion as strong as the other. As if the Dog should say, I have, or

Hof. 4.8.

may have the Qualities of the Child: because I lick up its stinking Excrements. To eat up the Sin of God's People, is no sign of one that is possessed with their Vertues. Nor can I believe the one that is of this Opinion; can at present have Faith or Love in him. But I know you have made strong Objections against him, pray what can he say for himself?

Hon. Why, he says, To do this by way of Opinion, seems abundance more honest, than to do it, and yet hold contrary to it in Opinion.

Greath. A very wicked Answer, for this let loose the Bridle to Lusts, while our Opinions are against such things, is bad; yet to hold and plead a Toleration so to do, is worse; when one stumbles Beholders accidentally, the other pleads them into the Snare.

Hon. There are many of this Man's Mind, that have not this Man's Mouth, that makes going on Pilgrimage of so little esteem as it is.

Greath. You have said the Truth, and it is to be lamented: But he that fears the King of Paradise, shall come out of them all.

Christiana. There are strange Opinions in the World. I know one that said many times enough to repent when they came to die.

Greath. Such are not over wise: The Man would have been loath, might he have had a week to run twenty mile in for his Life, have deferred that Journey to the last time of that Week.

Hon. You say right, and yet the generality of them that count themselves Prims, do indeed do thus. I am, as

see, an old Man, and have been a Travel-
ler, in this Road many a day; and I have
taken notice of many things.

I have seen some that have set out as if
they would drive all the World afore them;
who yet have in few days dyed as they in
the Wilderness, and so never got sight of
the promised Land.

I have seen some that have promised no-
thing at first setting out to be Pilgrims, and
that one would a thought could not have
lived a day, that have yet proved very
good Pilgrims.

I have seen some that have run hastily
forward, that again have after a little time,
run as fast just back again.

I have seen some who have spoke very
well of a Pilgrim's Life at first, that after a
while have spoken as much against it.

I have heard some, when they first set
out for Paradise, say positively, there is
such a place, who when they have been
almost there, have come back again, and
said there is none.

I have heard some vaunt what they
would do in case they should be opposed,
that have even at a false Alarm fled Faith,
the Pilgrim's way, and all.

Now as they were thus in their way, *Fresh news*
there came one running to meet them, and *of Trouble.*
said, Gentlemen, and you of the weaker
sort, if you love Life, shift for your selves,
for the Robbers are before you.

Greatb. Then said Mr. *Great-heart*, They 1 Part p.
be the three that set upon *Little-faith* here- 217.
tofore. Well, said he, we are ready for *Great-*
them; so they went on their way: Now *heart's*
they *Resolution.*

they looked at every Turning, when they should a meet with the Villains: But whether they heard of Mr. *Great-heart*, or whether they had some other Game, they came not up to the Pilgrims?

Christiana
wishes
for an Inn.

Rom. 16.

23.

Gaius.

They enter
into his
House.

Gaius En-
tertains
them and
bow.

Christ. *Christiana* then wished for an Inn for her self and her Children, because they were weary. Then said Mr. *Honest*, There is one a little before us, where a very honourable Disciple, one *Gaius*, dwells. So they all concluded to turn in thither; and therather, because the old Gentleman gave him so good a Report. So when they came to the Door, they went in, not knocking, for Folks use not to knock at the Door of an Inn. Then they called for the Master of the House, and he came to them. So they asked if they might lye there that Night?

Gaius. Yes Gentlemen, if you be true Men, for my House is for none but Pilgrims. Then was *Christiana*, *Mercy* and the Boys the more glad for that the Inn-keeper was a lover of Pilgrims. So they called for Rooms; and he shewed them one for *Christiana*, and her Children, and *Mercy*; and another for Mr. *Great-heart* and the old Gentleman.

Greath. Then said Mr. *Great-heart*, said *Gaius*, what hast thou for Supper? for these Pilgrims have come far to day, and are weary.

Gaius. It is late, said *Gaius*, so we cannot conveniently go out to seek Food; but such as we have you shall be welcome to, if that will content.

Greath. We will be content with what thou hast in the House, for as much as I have proved thee, thou art never destitute of that which is convenient.

Th

Then he went down, and spake to the Gaius his? Cook, whose Name was ~~Taste-that-which-is~~ Cook.

And to get ready Supper for so many Pilgrims. This done, he comes up again, saying, Come my good Friends, you are welcome to me, and I am glad that I have a House to entertain you; and while Supper is making ready, if you please, let us entertain one another with some good Discourse: So they all said, content.

Gaius. Then said Gaius, whose Wife is Talk be- this aged Matron? and whose Daughter is tween Gai- this young Damsel? us and his.

Greath. The Woman is the Wife of one Guest.

Christian, a Pilgrim of former times, and these are his four Children: The Maid is one of her Acquaintance, one that she hath perswaded to come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his Steps: Yea, if they Mark this. do but see any place where the old Pilgrim hath lain, or any print of his foot, it multiplieth Joy to their Hearts, and they covet to lye, or tread in the same.

Gaius. Then said Gaius, is this Christian's Wife, and are these Christian's Children? I knew your Husband's Father, yea, also, his Fathers Father. Many have been good of this flock, their Ancestors dwelt first at Antioch, Christian's Progenitors (I suppose you have heard your Husband talk of them) were very worthy Men, They have above any that I know, shewed themselves Men of great Vertue and Courage, for the Lord of the Pilgrims, his ways, and them that loved him. I have heard of many of your Husband's Relations that have

Act. 11. 26.
Of Christian's Ancestors.

Acts 7.

59, 60.

Chap. 12. 2.

stood all Tryals for the sake of the Truth. *Stephen* that was one of the first of the Family from whence your Husband sprang, was knock'd o'th' Head with Stones. *James*, another of this Generation, was slain with the edge of the Sword. To say nothing of *Paul* and *Peter*, Men anciently of the Family from whence your Husband came: There was *Ignatius*, who was cast to the Lyons: *Romanus*, whose Flesh was cut by pieces from h's Bones; and *Policarp*, that played the Man in the Fire: There was he that was hanged up in a Basket in the Sun, for the Walps to eat; and he who they put into a Sack, and cast him into the Sea to be drowned. 'Twould be impossible, utterly to count up all of that Family that have suffered Injuries and Death, for the love of a Pilgrims Life. Nor can I, but be glad, to see that thy Husband has left behind him four such Boys as these. I hope they will bear up their Father's Name, and tread in their Fathers steps, and come to their Father's End.

Greath. Indeed Sir, they are likely Lads, they seem to chuse heartily their Father's Ways.

Advice to
Christiana
na about
her Boys.

Gaius. That is it that I said, wherefore *Christian's* Family is like still to spread a-broad upon the face of the Ground, and yet to be numerous upon the Face of the Earth: Wherefore let *Christiana* look out some Damsels for her Sons, to whom they may be Betrothed, &c. that the Name of their Father, and the House of his Progenitors may never be forgotten in the World.

Hon. 'Tis pity this Family should fall and be extinct.

Gaius.

Gains. Fall it cannot, but be diminish-
ed it may; but let *Christiana* take my Ad-
vice, and that's the way to uphold it.

And *Christiana*, said this Inn-keeper, I
am glad to see thee and thy Friend *Mercy*
together here, a lovely Couple. And may
I advise, take *Mercy* into a nearer Relation
to thee: If she will, let her be given to *Mat-
thew* thy eldest Son: 'Tis the way to pre-
serve you a posterity in the Earth. So this
Match was concluded, and in process of time
they were married: But more of that
hereafter.

*Mercy and
Matthew
Marry.*

Gains. also proceeded, and said, I will
now speak on the behalf of Women to take
away their Reproach. For as Death and the
Curse came into the World by a Woman, *Gen. 5.*
so also did Life and Health; God sent forth *Gal. 4.*
his Son, made of a Woman: Yea to shew how
much those that came after did abhor the
Act of their Mother; this Sex, in the old *Why Wo-*
Testament, coveted Children, if happily men of old
this or that Woman might be the Mother so much de-
of the Saviour of the World. I will say a-fred Chil-
gain, that when the Saviour was come, *dren.*
Women rejoiced in him, before either Man *Luke 2.*
or Angel. I read not that ever any man did *Chap. 8.*
give unto Christ so much as one Goat, 2, 3.
but the Women followed him, and mini- *Chap. 7.*
fired to him of their Substance. 'Twas a 37. 50.
Woman that washed his Feet with Tears, *Joh. 11.2.*
and a Woman that anointed his Body to *Chap. 12.3.*
the Burial: They were Women that wept *Luke 23.*
when he was going to the Cross; and Wo- 27.
men that followed him from the Cross, and *Matt. 27.*
that sat by his Sepulcher when he was bu- 53, 56, 61.
ried: They were Women that was first *Luke 24.*

with him at his Resurrection Morn, and Women that brought Tydings first to his Disciples that he was risen from the Dead: Women therefore are highly favoured and shew by these things that they are sharers with us in the Grace of Life.

Supper ready.

Now the Cook sent up to signifie that Supper was almost ready, and sent one to lay the Cloth, the Trenchers, and to set the Salt and Bread in order.

Then said Matthew, *The sight of this Cloth, and of this Forerunner of the Supper, begetteth in me a greater Appetite to my Food than I had before.*

What to be gathered from laying of the Board with the Cloth and Trenchers.

Gain. So let all ministring Doctrines in thee in this Life, beget in thee a greater desire to sit at the Supper of the great King in his Kingdom; for all Preaching, Books, and Ordinances here, are but as the laying of the Trenchers, and as setting of Salt upon the Board, when compared with the Feast that our Lord will make for us when we come to his House.

So Supper came up, and first a *Heave-shoulder*, and a *Wave-breast*, was set on the Table before them: To shew that they must begin their *Meal* with Prayer and Praise to God. The *Heave-shoulder* David lifted his Heart up to God with, and with the *Wave-breast*, where his heart lay, with that he used to lean upon his Harp when he played. These two Dishes were very fresh and good, and they all eat heartily well thereof.

Levit. 7.
32, 33, 34.
Chap. 10.
14, 15.
Psal. 25. 1.
Heb. 13.
15.

Deut. 32.
34

Judg. 9.
13.

Iob. 15. 1.

The next they brought up, was a Bottle of Wine, red as Blood. So *Gain* said to them, Drink freely, this is the Juice of the

true Vine, that makes glad the Heart of God and Man. So they drank and were merry.

The next was a Dish of Milk well crumb- 2 Pet. 2.
ed. But *Gaius* said, Let the Boys have that, 1, 2.
that they may grow thereby. A Dish

Then they brought up in course a Dish of Milk,
of Butter and Honey. Then said *Gaius*, Eat
freely of this, for this is good to cheer up, Of Honey
and strengthen your Judgments and Under- and Butter.
standings: This was our Lord's Dish when
he was a Child; Butter and Honey shall be Isa. 7. 13.
as, that he may know to refuse the Evil, and
choose the Good.

Then they brought them up a Dish of A Dish of
Apples, and they were very good tasted Apples.
Fruit. Then said *Matthew*, May we eat
Apples, since they were such, by and with
which the Serpent beguiled our first Mo-
ther?

Then said *Gaius*,
Apples were they with which we were beguil'd,
Yea Sin, not Apples hath our Souls desil'd,
Apples forbid, if eat, corrupts the Blood:
To eat such, when commended, does us good:
Drink of his Flaggons then, thou, Church,
his Dove,
And eat his Apples, who art sick of Love.

Then said *Matthew*, I made the Scruple,
because I a while since was sick with eating of
Fruit.

Gaius. Forbidden Fruit will make you
sick, but not what our Lord has tolerated.

While they were thus talking, they were
presented with another Dish, and 'twas a Song 6. 11.
dish of Nuts. Then said some at the Ta- A Dish of
ble, Nuts spoil tender Teeth, especially the Nuts.
Teeth

Teeth of Children; Which when Gaius heard, he said,

Hard Texts are Nuts (*I will not call them Cheaters,*)

Whose Shells do keep their Kernels from the Eaters.

Open then the Shells, and you shall have the Meat,

They here are brought, for you to Crack and Eat,

Then were they very merry, and late at the Table a long time, talking of many things: Then said the old Gentleman, my good Landlord, while we are cracking your Nuts, if you please, do you open this Riddle.

A Riddle
put forth
by old Ho-
nest.

A man there was, tho' some did count him mad,
The more he cast away, the more he had.

Then they all gave good heed, wondering what good Gaius would say. so he sat still a while, and then thus replied :

Gaius
opens it.

He that bestows his goods upon the Poor,
Shall have as much again, and ten times more.

Joseph
wonders.

Then said Joseph, I dare say Sir, I did not think you could a found it out.

Oh ! said Gaius, I have been trained up in this way a great while : Nothing teaches like Experience ; I have leraned of my Lord to be kind, and have found by experience that I have gained thereby : *There is that scattereth, yet increaseth, and there is that withholdeth more than is meet, but it tendeth to Poverty. There is that maketh himself Rich, yet hath nothing ; there is that maketh himself poor, yet hath great Riches.*

Prov. 11.

24.

Chap. 13. 7.

Then Samuel whispered to Christiana his Mother, and said, Mother, this is a very good

good man's House, let us stay here a good while, and let my Brother *Matthew* be married here to *Mercy*, before we go any further. *Matthew and Mercy are married.*

The which *Gaius* the Host overhearing, said, *With a very good Will my Child.*

So they stayed there more than a Month, and *Mercy* was given to *Matthew* to Wife.

While they stayed here, *Mercy* as her Custom was, would be making Coats and Garments to give to the Poor, by which she brought up a very good Report upon the Pilgrims.

But to return again to our Story: After Supper, the Lads desired a Bed, for that they were weary with Travelling: Then *Gaius* The Boys called to shew them their Chamber, but said *go to bed, Mercy, I will have them to Bed.* So she had the rest them to Bed, and they slept well, but the rest *sat up.* *sat up all night:* For *Gaius* and they were such suitable Company, that they could not tell how to part. Then after much talk of their Lord, themselves, and their Journey, Old Mr. *Honest*, he that put forth the Riddle to *Gaius*, began to nod. Then said *Great-heart*, What Sir, you begin to be drouzy, come rub up, now here's a Riddle for you. Then said Mr. *Honest*, let's hear it.

Then said Mr. *Great-heart*, *He that will kill, must first be overcome:* *A Riddle.*
Who live abroad would, first must die at home.

Now, said Mr. *Honest*, it is a hard one, hard to expound, and harder to practise. But come Landlord, said he, I will, if you please, leave my part to you, do you expound it, and I will hear what you say.

No,

No, said *Gains*, 'twas put to you, and 'tis expected that you should answer it.

The Riddle's opened. Then said the old Gentleman,
He first by Grace must conquered be,
That sin would mortifie.

And who, that lives, would convince me,
Unto himself must die.

It is right, said *Gains*; good Doctrine and Experience teaches this. For first, until Grace displays it self, and overcomes the Soul with its Glory, it is altogether without Heart to oppose Sin, besides, if Sin is Satan's Cords, by which the Soul lies bound, how should it make Resistance, before it is loosed from that Infirmary?

Secondly, Nor will any that knows either Reason or Grace, believe that such a man can be a living Monument of Grace, that is a Slave to his own Corruptions.

A Question worth the minding.

And now it comes in my mind, I will tell you a Story worth the hearing. There were two men that went on Pilgrimage, the one began when he was young, the other when he was old: The young man had strong Corruptions to grapple with, the old man were decayed with the decays of Nature; The young man trod his steps as even as did the old one, and was every way as light as he; who now, or which of them had their Graces shining clearest, since both seemed to be alike?

A Comparison.

Honest. The young Mans doubtless. For that which beads it against the greatest Opposition, gives best demonstration that it is strongest; especially when it also holdeth pace with that that meets not with half so much; as to be sure old Age does not.

Besides,

Besides, I have observed, that old men have blessed themselves with this mistake; Namely, taking the decays of Nature for a gracious Conquest over Corruptions, and so have been apt to beguile themselves. Indeed old men that are gracious, are best able to give Advice to them that are young, because they have seen most of the emptiness of things. But yet, for an old and a young to set out both together, the young one has the advantage of the fairest discovery of a Work of Grace within him, tho' the old man's Corruptions are naturally the weakest.

A mistake.

Thus they sat talking till break of Day. Now when the Family was up, *Christiana* bid her Son *James* that he should read a Chapter; so he read the 53d. of *Isaiah*. When he had done, *Mr. Honest* asked why it was said, *That the Saviour is said to come out of a dry ground, and also that he had no Form nor Comeliness in him?*

Another Question.

Greatb. Then said *Mr. Great-heart*. To the first I answer, Because, the Church of the Jews, of which Christ came, had then lost almost all the Sap and Spirit of Religion. To the Second I say, the Words are spoken in the Person of the Unbelievers, who because they want that Eye that can see into our Princes Heart, therefore they judge of him by the meanness of his Outside.

Just like those that know not that precious Stones are covered over with a homely Crust; who when they have found one, because they know not what they have found, cast it again away as men do a common Stone.

Well,

The Second Part of

Well, said *Gaius*. Now you are here, and since, as I know, Mr. *Great-bear* is good at his Weapons, if you please, after we have refreshed our selves, we will walk into the Fields, to see if we can do any good. About a mile from hence, there is one *Slaygood* a Giant, that doth much annoy the King's High-way in these parts. And I know whereabout his haunt is, he is Master of a number of Thieves; 'twould be well if we could clear these Parts of him.

Giant Slay-good assaulted and slain.

So they consented and went, Mr. *Great-bear* with his Sword, Helmet and Shield; and the rest with Spears and Staves.

When they came to the place where he was, they found him with one *Feeble-mind* in his Hand, whom his Servants had brought unto him, having taken him in the Way; now the Giant was rifling of him, with a purpose after that to pick his Bones; for he was of the nature of *Fleash-eaters*.

He is found with one Feeble-mind in his hand.

Well, so soon as he saw Mr. *Great-bear*, and his Friends, at the mouth of his Cave, with their Weapons, he demanded what they wanted?

Greathb. We wanted thee; for we are come to revenge the Quarrel of the many that thou hast slain of the Pilgrims, when thou hast dragged them out of the King's High-way; wherefore come out of thy Cave. So he armed himself and came out and to a Battle they went, and fought for above an Hour, and then stood still to take Wind.

Slaygood. Then said the Giant, Why art thou here on my Ground?

Gaius

Great. To revenge the Blood of Pilgrims, as I also told thee before ; so they went to it again, and the Giant made Mr. *Great-heart* give back, but he came up again, and in the greatness of his Mind, he let fly with such stoutness at the Giants Head and Sides, that he made him let his Weapon fall out of his Hand ; So he smote him, and slew him, and cut off his Head, and brought it away to the Inn. He also took *Feeble-mind* the Pilgrim, *Feeble-* and brought him with him to his Lodgings, *mind res-* When they were come home, they shewed *cued from* his Head to the Family, and then set it up *the Giant.* as they had done others before, for a Terror to those that should attempt to do as he, hereafter.

Then they asked Mr. *Feeble-mind* how he fell into his hands ?

Feeble-m. Then said the poor man, I am *How Fee-* a sickly man, as you see, and because *ble-mind* *Death* usually once a day knock at my Door, I came to be thought I should never be well at home ; *a Pilgrim.* So I betook my self to a Pilgrim's Life ; and have travelled hither from the Town of *Unertain*, where I and my Father were born. I am a man of no strength at all of Body, nor yet of Mind, but would, if I could, tho' I can but *crawl*, spend my Life in the Pilgrim's way. When I came at the Gate that is at the head of the Way, the Lord of that place did entertain me freely : Neither objected he against my weakly Looks, nor against my *feeble Mind* ; but gave me such things that were necessary for my journey, and bid me hope to the end. When I came to the House of the *Interpreter*, I received much Kindness there, and because

1 Theff.
5. 14.

Mark this.

Mark this.

because the *Hill Difficulty* was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, tho' none was willing to go so softly as I am forced to do. Yet still as they came on, they bid me be of good Chear, and said that it was the will of their Lord, that Comfort should be given to the feeble minded, and so went on their own pace. When I was come up to *Aspen Lane*, then this *Giant* met with me, and bid me prepare for an *Encounter*; but alas feeble one that I was, I had more need of a *Cordial*: So he came up and took me; I conceived he should not kill me; also when he had got me into his Den, since I went not with him *willingly*, I believed I should come out alive again. For I have heard, that not any Pilgrim that is taken Captive by violent Hands, if he keeps Heart-whole towards his Master, is by the Laws of Providence to die by the Hand of the Enemy. Robbed, I looked to be, and Robbed to be sure I am; but I am as you see escaped with Life, for the which I thank my King as Author, and you as the Means. Other Brunts I also look for, but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that loves me, I am fixed; my way is before me, my Mind is beyond the *River* that has no Bridge, tho' I am as you see, but of a feeble mind.

Hon. Then said old Mr. Honest, Have you some time ago, been acquainted with Mr. Fearing a Pilgrim?

Feeble

Feeble. Acquainted with him; Yes, He came from the Town of *Stupidity*, which is four Degrees to the Northward of the City of *Destruction*, and as many off, of where I was born; Yet we were well acquainted, for indeed he was mine Uncle, my Father's Brother; he and I have been much of a Temper, he was a little shorter than I, but yet we were much of a Complexion.

Mr. Fearing Mr. Feeble-mind's Uncle.

Hon. I perceive you knew him, and I am apt to believe also that you were related one to another; for you have his whitely Look, a little like his with your Eye, and your Speech is much alike.

Feeble-mind has some of Mr. Fearing's Features.

Feeble. Most have said so, that have known me both, and besides, what I have read in him, I have for the most part found in my self.

Gaius. Come Sir; said good Gaius, be of good Cheer, you are welcome to me, and to my Forts him. And what thou hast a mind to, call for freely; and what thou would'st have my Servants do for thee, they will do it with a ready Mind.

Notice to be taken of providence: Tydings how one Not-right was slain with a Thunder-bolt, and Mr. Feeble-mind's Comments upon it.

Feeble. Then said Mr. Feeble-mind, This is unexpected favour, and as the Sun shining out of a very dark Cloud: Did Giant Slay intend me this Favour when he stop'd me, and resolved to let me go no further? Did he intend that after he had rifled my pockets, I should go to Gaius mine Host? So it is.

Now, just as Mr. Feeble-mind, and Gaius was thus in talk, there comes one running and called at the Door and told, That about a Mile and an half off, there was one Mr.

Mr. Not-right a Pilgrim, struck dead upon the place where he was, with a Thunder-bolt. *Feeb.* Alas! said Mr. *Feeble-minded*, is he slain? he overtook me some days before I came so far as hither, and would be my Company-keeper: He also was with me when *Slay-good* the Giant took me, but he was nimble of his heels, and escaped: But it seems, he escaped to die, and I was took to live.

What, one would think, doth seek to slay one right, oft-times delivers from the saddest Plight. That very Providence, whose Fate is Death, Doth oft-times, to the lowly, Life bequeath. I taken was, he did escape and flee, Hands Cross gives Death to him, and Life to me.

Now about this time *Matthew* and *Mary* were Married; also *Gaim* gave his Daughter *Phebe* to *James*, *Matthew's* Brother, to Wife; after which time, they yet stayed above Ten days at *Gaim's* House, spending their time, and the Seasons, like as Pilgrims use to do.

The Pilgrims prepare to go forward.

Luke 10.
33, 34, 35.
How they greet one another at parting.

1 Joh. 5. 6.

When they were to depart, *Gaim* made them a Feast, and they did eat and drink, and were merry. Now the Hour was come that they must be gone, wherefore Mr. *Great-heart* called for a Reckoning. But *Gaim* told him, that at his House, it was not the Custom for Pilgrims to pay for their Entertainment. He boarded them all the year, but looked for his pay from the good Samaritane, who had promised him at his return, whatsoever Charge he was with them, faithfully to repay him. Then

said Mr. *Great-heart* to him, *Gaim*

Great

Greatb. Beloved, thou dost faithfully, what-
ever thou dost, to the Brethren and to Stran-
gers, which have borne witness of thy Charity
in the Church. Whom if thou (yet) bring
forward on their Journey after a Godly sort,
thou shalt do well.

Then Gaius took his leave of them all, Gaius his-
self and his Children, and particularly of Mr. Feeble-
mind. He also gave him something to drink
to drink by the way.

Now Mr. Feeble-mind, when they were
going out of the Door, made as if he in-
tended to linger. The which, when Mr.
Great-heart espied, he said, Come, Mr. Feeble-
mind, pray do you go along with us, I will
be your Conductor, and you shall fare as the
rest.

Feeble. Alas, I want a suitable Companion, Feeble-
you are all lusty and strong, but I, as you see, am mind for
weak; I chuse therefore rather to come behind, going be-
hind, by reason of my many Infirmities, I should
be both a Burthen to my self, and to you. I am as
I said, a man of a weak and feeble mind, and shall
be offended and made weak at that which others
can bear. I shall like no Laughing, I shall like no
gay Attire, I shall like no unprofitable Questions.
Nay, I am so weak a Man, as to be offended His Excuse
with that which others have a liberty to do. I for it.
do not yet know all the Truth; I am a very igno-
rant Christian-man; sometimes if I hear some
joyce in the Lord, it troubles me because I can-
not do so too. It is with me, as it is with a weak
Man among the strong, or as with a sick Man
among the healthy, or as a Lamp despised (He
that is ready to slip with his Feet, is as a Lamp
despised in the Thought of him that is at ease,) Job. 12.5.
So that I know not what to do.

Greatb.

Great-
heart's
Commissi-
on.

1 Thes.

3. 14.

Rom. 14.

1 Cor. 8.

Chap. 9.

22.

A Christi-
an Spirit.

Psal. 38.

17.

Promises.

Feeble-
mind glad
to see Rea-
dy-to-
hault come
by.

Great-h. But Brother, said *Mr. Great-heart*, I have it in Commission, to comfort the feeble-minded, and to support the weak. You must needs go along with us; we will wait for you, we will lend you our help, we will deny our selves of some things, both *Opinative* and *Practical*, for your sake; we will not enter into doubtful Disputations before you, we will be made all things to you, rather than you shall be left behind.

Now; all this while they were at *Gain's Door*; and behold, as they were thus in the heat of their Discourse, *Mr. Ready-to-hault* came by, with his *Crutches* in his hand, and and he also was going on *Pilgrimage*.

Feeble. Then said *Mr. Feeble-mind* to him, Man! how camest thou hither? I was but just now complaining that I had not a suitable Companion, but thou art according to my wish. Welcome, welcome good *Mr. Ready-to-hault*, I hope thee and I may be some help.

Ready-to. I shall be glad of thy Company, said the other; and good *Mr. Feeble-mind*, rather than we will part, since we are thus happily met, I will lend thee one of my *Crutches*.

Feeble. Nay, said he, tho' I thank thee for thy good will, I am not inclined to halt before I am lame. Howbeit, I think when occasion is, it may help me against a Dog.

Ready-to. If either my self, or my *Crutches*, can do thee a pleasure, we are both at thy Command, good *Mr. Feeble-mind*.

Thus therefore they went on, *Mr. Great-heart* and *Mr. Honest* went before, *Christiana* and her Children went next, and *Mr. Feeble-mind* and *Mr. Ready-to-hault* came behind

and with his Crutches; then said Mr. Honest,

Hon. Pray Sir, now we are upon the Road, New Talk.

I am some profitable things of some that
have gone on Pilgrimage before us.

Greath. With a good Will. I suppose you
have heard how Christian of old, did meet
with Apollyon in the Valley of Humiliation,
and also what hard work he had to go thro-
ugh the Valley of the Shadow of Death.

Also I think you cannot but have heard

how Faithful was put to it with Madam Wan- 1 Part
ton, with Adam the Firft, with one Discon- from pag.
tent, and Shame; four as deceitful Villains, 111, to
as a man can meet with upon the Road. pag. 122.

Hon. Yes, I have heard of all this; but in-
stead good Faithful, was hardest put to it with
Shame, he was an unwearied one.

Greath. Ai, for as the Pilgrim well said,
He of all men had the wrong Name.

Hon. But pray Sir, where was it that Chri-
stian and Faithful met Talkative? that same
was also a notable one.

Greath. He was a confident fool, yet
many follows his ways.

Hon. He had like to a beguiled Faithful.

Greath. Ai, But Christian put him into a 1 Part
my quickly to find him out. Thus they pag. 123.
went on till they came at the place where pag. 127.
Evangelist, met with Christian and Faithful, pag. 144.
and Prophefied to them of what should be-
fall them at Vanity-Fair.

Greath. Then said their Guide, Herea-
bout did Christian and Faithful meet with
Evangelist, who Prophefied to them of what
Troubles they should meet with at Vanity-
Fair.

Hon.

Hon. Say you so! I dare say it was a bad Chapter that then he did read unto them.

1 Part,
pag. 157,
6c.

Greath. 'Twas so, but he gave them Encouragement withal. But what do we talk of them, they were a couple of Lion-like Men; they had set their Faces like Flint. Don't you remember how undaunted they were when they stood before the Judge?

Hon. Well Faithful, Bravely suffered!

Greath. So he did, and as brave things came on't: For Hopeful and some others, as the Story relates it, were Converted by his Death.

Hon. Well, but pray go on; for you are well acquainted with things.

Greath. Above all that Christian met with after he had passed thorow Vanity-Fair, one By-ends was the arch one.

1 Part,
pag. 167.

Hon. By-ends; what was he?

Greath. A very arch Fellow, a downright Hypocrite,; one that would be Religious, which way ever the World went, but so cunning, that he would be sure neither to lose nor suffer for it.

He had his Mode of Religion for every fresh occasion, and his Wife was as good at it as he. He would turn and change from Opinion to Opinion; yea, and plead for so doing too. But far as I could learn, he came to an ill End with his By-ends, nor did I ever hear that any of his Children were ever of any Esteem with any that truly feared God?

They are
come with-
in sight of
Vanity.
Psal. 24. 16.

Now by this time, they were come with-
in sight of the Town of Vanity, where Va-
nity-Fair is kept. So when they saw that
they were so near the Town, they consulted

with

with one another how they should pass thorow the Town, and some said one thing, and some another. At last Mr. Great-heart, said, I have, as you may understand, often been a Conductor of Pilgrims thorow this Town; now I am acquainted with one Mr. Mnaſon, a *Cyprian* by Nation, an old Disciple, at whose House we may Lodge. If you think good, said he, we will turn in there.

They enter
into one
Mr. Mna-
ſon's to
Lodge.

Content, said old Honest; Content, said *Christiana*; Content, said Mr. Feeble-mind; and so they said all. Now you must think it was *Even-tide*, by that they got to the outside of the Town; but Mr. Great-heart knew the way to the Old man's House. So thither they came; and he called at the Door, and the Old man within knew his Tongue so soon as ever he heard it; so he opened, and they all came in. Then said Mnaſon their Host, how far have ye come to day? So they said, from the House of *Gaius* our Friend. I promise you, said he, you have gone a good stich, you may well be weary; sit down. So they sat down.

Greath. Then said their Guide, Come now Dear Sirs, I dare say you are welcome to my Friend?

Mna. I also, said Mr. Mnaſon, do bid you Welcome; and whatever you want, do but say, and we will do what we can to get it for you.

They are
glad of En-
ertain-
ment.

Hon. Our great Want, a while since, was Harbour, and good Company, and now I hope we have both.

Mna. For Harbour, you see what it is; but for good Company, that will appear in the Tryal.

G

Greath.

Greath. Well, said Mr. Great-heart, will you have the Pilgrims up into their Lodging?

Mna. I will, said Mr. Mnason. So he had them to their respective Places; and also shewed them a very fair Dining-room, where they might be, and Sup together, until time was come to go to Rest.

Now when they were set in their places, and were a little cheary after their Journey, Mr. Honest asked his Landlord, if there were any store of good People in the Town?

Mna. We have a few, for indeed they are but a few, when compared with them on the other side.

They desire to see some of the good People in the Town. Hon. But how shall we do to see some of them? for the sight of good Men to them that are going on Pilgrimage, is like to the appearing of the Moon and Stars to them that are sailing upon the Seas.

Some sent for. Mna. Then Mr. Mnason stamped with his Foot, and his Daughter Grace came up; so he said unto her, Grace, go you, tell my Friends, Mr. Contrite, Mr. Holyman, Mr. Lovesaint, Mr. Dare-not-lie, and Mr. Penitent; that I have a Friend or two at my House, that have a mind this Evening to see them.

So Grace went to call them, and they came, and after Salutation made, they sat down together at the Table.

Then said Mr. Mnason their Landlord, My Neighbours, I have, as you see, a company of Strangers, come to my House, they are Pilgrims: They come from a far, and are going to Mount Sion. But whe, quoth he, do you think this is pointing

pointing with his Finger to *Christiana*. It is *Christiana*, the Wife of *Christian*, that famous Pilgrim, who with *Faithful* his Brother were so shamefully handled in our Town. At that they stood amazed, saying, We little thought to see *Christiana*, when *Grace* came to call us, wherefore this is a very comfortable Surprize. Then they asked her of her welfare, and if these young men were her Husbands Sons. And when she had told them they were; they said, The King whom you love, and serve, make you as your Father, and bring you where he is in Peace.

Hon. *Twen* Mr. Honest (when they were all sat down) asked Mr. Contrite and the rest, in what posture their Town was at present?

Cont. You may be sure we are full of Hurry in Fair-time. * 'Tis hard keeping our Hearts and Spirits in any good Order, when we are in a cumbred condition. He that lives in such a place as this is, and that has to do with such as we have, has need of an Item to caution him to take heed, every moment of the day.

Hon. But how are your Neighbours for quietness?

Cont. They are much more moderate now than formerly. You know how *Christi-* and *Faithful* were used at our Town; but of late, I say, they have been far more moderate. I think the Blood of *Faithful* lieth with load upon them till now; for since they burned him, they have been ashamed to burn any more: In those days we were afraid to walk the Streets, but now

Some talk betwixt Mr. Honest and Contrite. * The Fruit of Watchfulness.

Persecution not so hot at Vanity Fair as formerly.

we can shew our Heads. *Then* the Name of a Professor was odious, *now*, especially in some parts of our Town (for you know our Town is large) Religion is counted Nonourable.

Then said Mr. Contrite to them, Pray bow saith it with you in your Pilgrimage, bow stands the Country affected towards you?

Hon. It happens to us, as it happeneth to Way-faring-men; sometimes our way is clean, sometimes foul; sometimes up-hill, sometimes down-hill; We are seldom at a Certainty. The Wind is not always on our backs, nor is every one a Friend that we meet with in the Way. We have met with some notable Rubs already; and what are yet behind we know not, but for the most part we find it true, that has been talked of old, *A good Man must suffer Trouble.*

Contrit. You talk of Rubs, what Rubs have you met withal?

Hon. Nay ask Mr. Great-heart our Guide, for he can give the best Account of that.

Great. We have been beset three or four times already: First *Christiana* and her Children were beset with two Ruffians, that they feared would take away their Lives; We was beset with Giant *Bloody-man*, Giant *Maul*, and Giant *Slay-good*. Indeed we did rather beset the last, than were beset of him: And thus it was. After we had been some time at the House of *Gaius*, mine Host, and of the whole Church, we were minded upon a time to take our Weapons with us, and go see if we could light upon any of those that were Enemies

to Pilgrims ; (for we heard that there was a notable one thereabouts.) Now *Gaius* knew his *Haunt* better than I, because he dwelt thereabout, so we looked and looked, till at last we discerned the mouth of his Cave ; then we were glad, and pluck'd up our Spirits. So we approached up to his *Den*, and lo when we came there, he had dragged by meer force into his Net, this poor man, *Mr. Feeble-mind*, and was about to bring him to his End. But when he saw us, supposing as we thought, he had had another Prey, he left the poor Man in his Hole, and came out. So we fell to it full sore, and he lustily laid about him ; but in conclusion, he was brought down to the Ground, and his Head cut off, and set up by the Way-side for a Terror to such as should after practise such Ungodliness. That I tell you the Truth, here is the Man himself to affirm it, who was as a Lamb taken out of the Mouth of the Lyon.

Feebl. Then said *Mr. Feeble-mind*, I found this true to my Cost, and Comfort ; to my Cost, when he threatned to pick my Bones every moment ; and to my Comfort, when I saw *Mr. Great-heart* and his Friends with their Weapons approach so near for my Deliverance.

Holym. Then said *Mr. Holy-man* There are *Mr. Holy* two things that they have need to be possessed with that go on Pilgrimage, *Courage Speech* and an *unspotted Life*. If they have not *Courage*, they can never hold on their way ; and if their Lives be loose, they will make the very Name of a Pilgrim stink.

Mr. Love *Love*. Then said *Mr. Love-saint* ; I hope saint's this Speech.

this Caution is not needful amongst you. But truly there are many that go upon the Road, that rather declare themselves Strangers to Pilgrimage, than Strangers and Pilgrims in the Earth.

*Mr. Dare-
not ly his
Speech.*

Darenot. Then said Mr. Dare-not-ly, 'Tis true; they neither have the Pilgrims Weed, nor the Pilgrims Courage; they go not uprightly, but all awry with their Feet, one Shoe goeth inward, another outward, and their Hosen out behind; there a Rag, and there a Rent, to the Disparagement of their Lord.

*Mr. Peni-
tent his
Speech.*

Penit. These things said Mr. Penitent, they ought to be troubled for, nor are the Pilgrims like to have that Grace put upon them and their Pilgrims Progress, as they desire, until the way is cleared of such Spots and Blemishes.

Thus they sat talking and spending the time, until Supper was set upon the Table. Unto which they went and refreshed their weary Bodies, so they went to Rest. Now they stayed in this Fair a great while at the House of this *Mt. Mnaſon*, who in proceſs of time gave his Daughter *Grace* unto *Samuel Chriſtiana's* Son, to Wife, and his Daughter *Martha* to *Joſeph*.

The time, as I ſaid, that they lay here, was long (for it was not now as in former times.) Wherefore the Pilgrims grew acquainted with many of the good People of the Town, and did them what ſervice they could. *Mercy*, as ſhe was wont, laboured much for the Poor, wherefore their Bellies and Backs bleſſed her, and ſhe was there an Ornament to her Profeſſion. And to ſay the truth, for *Grace*, *Phebe*, and *Martha*, they

they were all of a very good Nature, and did much good in their place. They were also all of them very fruitful, so that Christian's Name, as was said before, was like to live in the World

While they lay here, there came a *Monster* *A Monster* out of the Woods, and slew many of the people of the Town. It would also carry away their Children, and teach them to suck it's Whelps. Now no man in the Town durst so much as face this *Monster*; but all men fled when they heard of the noise of his coming.

The *Monster* was like unto no one Beast upon the Earth. Its Body was like a Dragon, and it had seven heads and ten Horns. *Rev. 17. 3. His Shape. His Nature.* It made great havock of Children, and yet it was governed by a Woman. This *Monster* propounded Conditions to men; and such men as loved their Lives more than their Souls, accepted of those Conditions. So they came under.

Now this Mr. *Great-heart*, together with these that came to visit the Pilgrims at Mr. *Mason's* House, entred into a Covenant to go and engage this Beast, if perhaps they might deliver the People of this Town, from the Paws and Mouth of this so devouring a Serpent.

Then did Mr. *Great-heart*, Mr. *Courte*, Mr. *Holy-man*, Mr. *Dare-not-ly*, and Mr. *Penitent* with their Weapons go forth to meet him. Now the *Monster* at first was very *How to* Rampant, and looked upon these Enemies *engage.* with great Disdain, but they so be-laboured him, being sturdy Men at Arms, that they made him make a Retreat: so they came home to Mr. *Mason's* House again.

The *Monster*, you must know, had his certain Seasons to come out in, and to make his Attempts upon the Children of the People of the Town; also these Seasons did these valiant Worthies watch him in, and did continually assault him; in so much, that in process of time, he became not only wounded, but lame; also he has not made that havock of the Townsmens Children, as formerly he has done. And it is verily believ'd by some, that this Beast will die of his Wounds.

This therefore made Mr. *Great-heart* and his Fellows of great Fame in this Town, so that many of the People that wanted their taste of things, yet had a Reverend Esteem and Respect for them. Upon this account therefore it was that these Pilgrims got not much hurt here. True, there were some of the baser sort that could see no more than a *Mole*, nor understand more than a Beast, these had no reverence for these Men, nor took they notice of their Valour or Adventures.

Well, the time grew on that the Pilgrims must go on their way, wherefore they prepared for their Journey. They sent for their Friends, they conferred with them, they had some time set apart therein to commit each other to the Protection of their Prince. There was again, that brought them of such things as they had, that was fit for the weak, and the strong, for the Women, and the Men; and so *laded* them with such things as was necessary.

Then they set forwards on their way, and

and their Friends accompanying them so far as was convenient; they again committed each other to the Protection of their King, and parted.

They therefore that were of the Pilgrims Company went on, and Mr. Great-heart went before them; now the Women and Children being weakly, they were forced to go as they could bear, by this means Mr. Ready-to-hault and Mr. Feeble-mind had more to sympathize with their Condition.

When they were gone from the Townsmen, and when their Friends had bid them farewell, they quickly came to the place where Faithful was put to Death: There therefore they made a stand, and thanked him that had enabled him to bear his Cross so well, and the rather, because they now found that they had a benefit by such a manly Suffering as his was.

They went on therefore after this, a good way further, talking of Christian and Faithful, and how Hopeful joyned himself to Christian after that Faithful was dead.

1 Part,
P. 285.

Now they were come up with the Hill Lucre, where the Silver-mine was, which took Demas off from his Pilgrimage, and into which, as some think, By-ends fell and perished; wherefore they considered that. But when they were come to the old Monument that stood over-against the Hill Lucre, to wit, to the Pillar of Salt that stood also within view of Sodom, and its stinking Lake; they marvelled, as did Christian before, that Men of that Knowledge and ripeness of Wit as they were, should be

so blinded as to turn aside here. Only they considered again, that Nature is not affected with the Harms that others have met with, specially if that thing upon which they look, has an attracting Vertue upon the foolish Eye.

1. Part,
pag. 189.

Psal. 23.

Heb. 5. 2.
If 40. 11.

Jer. 23. 4.
Ezek. 34.
11, 12, 13,
14, 15, 16.

I saw now that they went on till they came at the River that was on this side of the delectable Mountains: To the River where the fine Trees grow on both sides, and whose Leaves, if taken inwardly, are good against Surfeits; where the Meadows are green all the year long, and where they might lie down safely.

By this River side in the Meadow, there were Cotes and Folds for Sheep, an House built for the *nourishing* and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage. Also there was here one that was intrusted with them, who could have compassion, and that could gather these Lambs with his Arm; and carry them in his Bosom; and that could gently lead those that were with young. Now to the Care of *this Man*, *Christiana* admonished her four Daughters to commit their little ones; that by these Waters they might be housed, harboured, succoured and nourished, and that none of them might be lacking in time to come. This man, if any of them go astray, or be lost, he will bring them again, he will also bind up that which was broken, and will strengthen them that are sick. Here they will never want Meat, and Drink, and Cloathing, here they will be kept from Thieves and Robbers, for this Man will eye before one

of

of those committed to his Trust, shall be lost. Besides, here they shall be sure to have good *John 10.*
Nurture and *Admonition*, and shall be taught *16.*
 to walk in right Paths, and that you know
 is a Favour of no small Account. Also
 here, as you see, are delicate *Waters*, pleasant
Meadows, dainty *Flowers*, variety of *Trees*,
 and such as bear *wholsom Fruit*. Fruit, not
 like that that *Matthew* eat of, that fell o-
 ver the Wall out of *Belzebub's Garden*, but
 Fruit that procureth Health where there is
 none, and that continueth and increaseth
 it where it is.

So they were content to commit their
 little Oves to him; and that which was al-
 so an Incouragement to them so to do, was
 for that all this was to be at the Charge of
 the King, and so was an Hospital to young
 Children, and *Orphans*.

Now they went on: And when they
 were come to *By-path Meadow*, to the stile
 over which *Christian* went with his Fellow
Hopeful, when they were taken by Giant
Despair, and put into *Doubting Castle*:
 They sat down and consulted what was
 best to be done, to wit, now they were so
 strong, and had got such a Man as Mr.
Great-heart for their Conductor; whether
 they had not best to make an attempt upon
 the Giant, demolish his Castle, and if
 there were any Pilgrims in it, to set them
 at liberty before they went any farther.
 So one said one thing, and another said the
 contrary. One questioned if it was lawful
 to go upon *Unconsecrated Ground*, another
 said they might, provided their end was
 good; but Mr. *Great-heart* said, Though
 that

*They being
 come to By-
 path Stile,
 have a mind
 to have a
 pluck with
 Giant De-
 spair.
 1 Part, pag.
 191, 195.*

1 John 2.
13, 14.

that Assertion offered last, cannot be universally true, yet I have a Commandment to resist Sin, to overcome Evil, to fight the good Fight of Faith: And I pray with whom should I fight this good Fight, if not with Giant *Despair*? I will therefore attempt the taking away of his Life, and the demolishing of *Doubting Castle*. Then said he, who will go with me? Then said old *Honest*, I will, and so will we too, said *Christian's* four Sons, *Matthew*, *Samuel*, *James* and *Joseph*, for they were young Men and strong.

Ma. Pl. 6.

So they left the Women in the Road, and with them Mr. *Feeble-mind* and Mr. *Ready-robust*, with his Crutches, to be their Guard, until they came back, for in that place the Giant *Despair* dwelt so near, they keeping in the Road, A little Child might lead them.

So Mr. *Great-heart*, old *Honest*, and the four young Men, went to go up to *Doubting Castle*, to look for Giant *Despair*: When they came at the Castle Gate, they knocked for Entrance with an unusual Noise, At that the old Giant comes to the Gate, and *Diffidence* his Wife follows: Then said he, Who, and what is he, that is so hardy as after this manner to molest the Giant *Despair*? Mr. *Great-heart* replied, It is I, *Great-heart*, one of the King of the Celestial Country's Conductors of Pilgrims to their Place. And I demand of thee that thou open thy Gates for my Entrance; prepare thy self also to Fight, for I am come to take away thy Head, and to demolish *Doubting Castle*.

Now

Now Giant *Despair*, because he was a Gi- *Despair*
 ant, thought no Man could overcome him, *has over-*
 and again, thought he, since heretofore I *come An-*
 have made a Conquest of Angels, shall *Great-gels.*
heart make me afraid? So he harnessed him-
 self and went out: he had a Cap of Steel
 upon his Head, a Breast-plate of Fire gir-
 ded to him, and he came out in Iron Shoes,
 with a great Club in his Hand: Then these
 fix Men made up to him, and beset him,
 behind and before; also when *Diffidence* the
 Giantess, came up to help him, old Mr.
Honest cut her down at one Blow. Then
 they fought for their Lives, and Giant *De-* *Despair is*
spair was brought down to the Ground, *but loth to dye,*
was very loth to dye. He struggled hard, and
 had, as they say, as many Lives as a Cat,
 but *Great-heart* was his Death, for he left
 him not till he had severed his Head from
 his Shoulders.

Then they fell to demolishing *Doubting* *Doubting*
 Castle, and that you know might with ease *Castle de-*
 be done, since Giant *Despair* was Dead. *molished.*
 They were seven Days in destroying of
 that; and in it of Pilgrims, they found one
 Mr. *Despondency*, almost starved to Death,
 and one *Much-afraid* his Daughter; these
 two they saved alive. But it would a made
 you a wondered to have seen the dead Bo-
 dies that lay here and these in the Castle
 Yard, and how full of dead mens Bones
 the Dungeon was.

When Mr. *Great-heart* and his Compa-
 nions had performed this Exploit, they
 took Mr. *Despondency*, and his Daughter
Much-afraid into their Protection, for
 they were honest People, tho' they were
 Prisoners

Prisoners in *Doubling Castle*, to that Ty-
rant Giant *Despair*. They therefore I say,
took with them the Head of the Giant (for
his Body they had buried under a heap of
Stones) and down to the Road and to their
Companions they came, and shewed them
what they had done. Now when *Feeble-
mind*, and *Ready-to-haul* saw that it was
the Head of Giant *Despair* indeed, they
were very jocund and merry. Now *Chri-
stiana*, if need was, could play upon the
Fiddle, and her Daughter *Mercy* upon the
Lute: So, since they were so merry dispo-
sed, she play'd them a Lesson, and *Ready-to-
haul* would Dance. So he took *Desponden-
cy's* Daughter, named *Much-afraid*, by the
Hand, and to Dancing they went in the
Road. True, he could not Dance with-
out one Cutch in his Hand, but I promise
you, he footed it well; also the Girl was
to be commended, for she answered the
Musick handsomely.

They have
Musick and
Dancing
for Joy.

As for Mr. *Despondency*, the Musick was
not much to him, he was for feeding rather
than Dancing, for that he was almost star-
ved. So *Christiana* gave him some of her
bottle of Spirits for present Relief, and
then prepared him something to eat; and
in little time the old Gentleman came to
himself, and began to be finely revived.

Now I saw in my Dream, when all these
things were finished, Mr. *Great-heart* took
the Head of *Giant Despair*, and set it upon a
Pole by the High-way side, right over a-
gainst the Pillar that *Christian* erected for
a *Caution* to Pilgrims that came after, to
take heed of entering into his Grounds.

Then

Then he writ under it upon a Marble-
Stone, these Verses following.

This is the Head of him, whose Name only, *A Monu-*
In former times, did Pilgrims terrifie. *ment of*
His Castle's down, and Diffidence his wife. *Delive-*
None Master Great-heart has bereft of Life, *rance.*
Dependancy, his Daughter Much-afraid,
Great-heart, for them also the man has play'd.
Who bereof doubts, if he'll but cast his Eye
Up his heart, may his Scruples satisfy.
This Head, also when doubting Cripples dance,
Doth shew from Fears they have Deliverance.

When these men had thus bravely shew-
ed themselves against Doubting-Castle, and
had slain Giant Despair, they went forward,
and went on till they came to the Delectable
Mountains, where Christian and Hopeful re-
freshed themselves with the Varieties of the
Place. They also acquainted themselves
with the Shepherds there, who welcomed
them as they had done Christian before,
unto the delectable Mountains.

Now the Shepherds seeing so great a
train follow Mr. Great-heart (for with him
they were well acquainted) they said unto
him, Good Sir, you have got a goodly Com-
pany here; pray where did you find all
these?

Then Mr. Great-heart replied,
First here's Christiana and her Train, *The Guides*
Her Sens, & her Sons Wives, who like the Wain, *Speech to*
Keep by the Pole, and do by Compass Steer, *the Shep-*
From Sin to Grace, else they had not been here. *herds.*
Next here's old Honest come on Pilgrimage,
Ready-to-hault too, who I dare ingage,
True hearted is, and so is Feeble-mind,
Who willing was, not to be left behind.

Despon-



Tho' Doubting Castle be demolished,
 And the Giant Despair hath lost his head
 Sin can rebuild the Castle, mak't remain,
 And make Despair the Giant live again.

Despondency, good Man, is coming after,
And so also is Much-afraid, his Daughter.
May we have Entertainment here, or must
we further go? let's know whereon to trust.

Then said the Shepherds; This is a
comfortable Company, you are welcome to
us, for we have for the Feeble, as for the
strong; our Prince has an Eye to what is
done to the least of these. Therefore Infir-
mity must not be a block to our Entertain-
ment. So they had them to the Palace Door,
and then said unto them, Come in Mr.
Feeble-mind, come in Mr. Ready-to-halt, come
in Mr. Despondency, and Mrs. Much-afraid
his Daughter. These Mr. Great-heart, said
the Shepherds to the Guide, we call in by
Name, for that they are most subject to
draw back; but as for you, and the rest
that are strong, we leave you to your won-
ted liberty. Then said Mr. Great-heart,
This day I see that Grace doth shine in your
Faces and that you are my Lord's Shepherds
indeed; for that you have not pushed these
Diseased neither with Side nor Shoulder, but
have rather strewed their way into the Pa-
lace with Flowers, as you should.

So the Feeble and Weak went in, and
Mr. Great-heart, and the rest did follow.
When they were also set down, the Shep-
herds said to those of the weakest sort,
what is it that you would have? For said
they, all things must be managed here, to
the supporting of the weak, as well as to
the warning of the Unruly.

Their En-
ertain-
ment.

Mat. 25:

40.

A Descrip-
tion of false
Shepherds.

Ezek. 34.

all

44 55

So they made them a Feast of things easie of Digestion, and that were pleasant to the Palate, and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place. When Morning was come, because the Mountains were high, and the day clear; and because it was the Custom of the Shepherds to shew to the Pilgrims, before their Departure some Rarities; therefore after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields and shewed them first, what they had shewed to *Christus* before.

*Mount-
Marvel.
Part,
pg. 226.*

*Mark 11,
23, 24.*

Then they had them to some new places. The first was *Mount-Marvel*, where they looked, and behold a Man at a Distance, *that tumbled the Hills about with Words.* Then they asked the Shepherds what that should mean? So they told him, that that man was the Son of one *Great-grace*, of whom you read in the first part of the Records of the *Pilgrims Progresse*. And he is set there to teach Pilgrims how to believe down, or to tumble out of their ways, what Difficulties they should meet with, by Faith. Then said Mr. *Great-heart*, I know him, he is a man above many.

*Mount-
Innocent.*

Then they had them to another place, called *Mount Innocent*. And there they saw a man doathed all in White; and two men, *Prejudice*, and *Ill-will*, continually casting Dirt upon him. Now behold the Dirt, what

whatsoever they cast at him, would in little time fall off again, and his Garment would look as clear as if no Dirt had been cast thereat.

Then said the Pilgrims, what means this? The Shepherds answered, This man is named *Godly-man*, and this Garment is to shew the Innocency of his Life. Now those that throw Dirt at him, are such as hate his *Well-doing*, but as you see the Dirt will not stick upon his Cloaths. so it shall be with him that liveth truly Innocently, in the World. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their *Innocence* shall break forth as the Light; and their Righteousness in the Noon-day.

Then they took them, and had them to *Mount-Charity*, where they shewed them a *Charity*. man that had a bundle of Cloth lying before him, out of which he cut Coats and Garments, for the Poor that stood about him; yet his Bundle or Role of Cloth was never the less.

Then said they, what should this be? This is, said the Shepherds, to shew you, That he that has a Heart to give of his Labour to the Poor, shall never want where-withal. He that watereth, shall be watered himself. And the Cake that the Widow gave to the Prophet, did not cause that she had ever the less in her Barrel.

The work They had them also to a place where of one Fool, they saw one Fool, and one Want-wit, wash and one ing Want-wit.

ing of an *Ethiopian* with intention to make him white, but the more they washed him the blacker he was. They then asked the Shepherds what that should mean? So they told them, saying, Thus shall it be with the vile person; all means used to get such an one a good Name, shall in Conclusion tend but to make him more abominable. Thus it was with the *Pharisees*, and so shall it be with all *Hypocrites*.

1 Part,
pag. 211.

*Mercy has
a mind to
see the
Hole in the
Hill.*

Then said *Mercy* the Wife of *Matthew* to *Christiana* her Mother, Mother, I would if it might be, see the Hole in the Hill; or that, commonly called the *By-way* to Hell. So her Mother brake her mind to the Shepherds. Then they went to the Door; it was in the side of an Hill, and they opened it, and bid *Mercy* hearken a while, So she hearkened, and heard one saying, *Cursed be my Father for holding of my feet back from the way of Peace and Life*; and another said, *O that I had been torn in pieces before I had to save my Life, lost my Soul*; and another said, *If I were to live again, how would I deny myself rather than come to this place*. Then there was as if the very Earth had groaned, and quaked under the feet of this young Woman for fear; so she looked white, and came trembling away, saying, Blessed be he and she that is delivered from this place.

Now when the Shepherds had shewed them all these things, then they had them back to the Palace, and entertained them with what the House would afford; But *Mercy* being a young, and breeding Woman, longed for something that she saw there, but was ashamed to ask. Her Mother

her in-law then asked her what she ailed,
 she looked as one not well. Then said
 Mercy, *There is a Looking-glass hangs up in* Mercy
Dining-room, off of which I cannot take *longer, and*
 my mind; if therefore I have it not, I think *for what.*
 shall Miscarry. Then said her Mother, I
 will mention thy Wants to the Shepherds,
 and they will not deny it thee. But she
 said, I am ashamed that these men should
 know that I longed. Nay my Daughter,
 and she, it is no Shame, but a Vertue, to
 long for such a thing as that; so Mercy
 said. Then Mother, if you please, ask the
 shepherds if they are willing to sell it.

Now the Glas was one of a thousand. *It was the*
 would present a man, one way with his *Word of*
 own Feature exactly, and turn it but ano- *God.*

ther way, and it would shew one the very
 face and Similitude of the Prince of Pil- *Jam. 1. 23.*

grims himself. Yea I have talked with them
 that can tell, and they have said, that they
 have seen the very Crown of Thorns upon *1 Cor.*

his Head, by looking in that Glas, they *13. 12.*

have therein also seen the Holes in his
 hands, in his Feet, and his Side. Yea such *2 Cor.*

an Excellency is there in that Glas, that it *3. 18.*

will shew him to one where they have a
 mind to see him; whether living or dead,
 whether in Earth or Heaven, whether in
 state of Humiliation, or in his Exaltati-
 on, whether coming to Suffer, or coming
 to Reign.

Christians therefore went to the Shep- *1 Part.*

herds apart. (Now the Names of the *pag. 207.*)

shepherds are *Knowledge, Experience, Watch-*

ful, and Sincere,) and said unto them.

Here is one of my Daughters a breeding

Woman

Woman, that, I think doth long for something that she hath seen in this House, and she thinks she shall miscarry if she should by you be deny'd.

*She doth
not lose her
longing.*

Experience. Call her, call her, She shall assuredly have what we can help her to. So they called her, and said to her, *Merry*, what is that thing thou wouldest have? Then she blushed and said, the great Glass that hangs up in the Dining-room: So *Sincere* ran and fetched it, and with a joyful Consent it was given her. Then she bowed her Head, and gave thanks and said, By this I know that I have obtained Favour in your Eyes.

They also gave to the other young Women such things as they desired, and to their Husbands great Commendations, for that they joyned with *Mr. Great-heart* to the slaying of *Giant Despair*, and the demolishing of *Doubling Castle*.

*How the
Shepherds
adorn the
Pilgrims.*

About *Christiana's* Neck, the Shepherds put a Bracelet, and so they did about the Necks of her four Daughters, also they put Ear-Rings in their Ears, and Jewels on their Fore-heads.

1 Part,
Pag. 213.

When they were minded to go hence, they let them go in Peace, but gave not to them those certain Cautions which before were given to *Christian* and his Companion. The Reason was, for that these had *Great-heart* to be their Guide, who was one that was well acquainted with things, and so could give them their Cautions more seasonably, to wit, even then when the Danger was nigh the approaching.

What

What Cautions *Christian* and his Com-
 unions had received of the Shepherds,
 they had also lost, by that the time was 1 Part,
 come that they had need to put them in pag.233.
 practice. Wherefore here was the Advan-
 ce that this Company had over the other.
 From hence they went on Singing, and
 they said,

Hold, how fitly are the Stages set!
For their Relief, that Pilgrims are become:
And how they us receive without one let,
That make the other Life our Mark and Home.
That Novelties they have, to us they give,
That we, tho' Pilgrims, joyful Lives may live.
They do upon us too such things bestow,
That shew we Pilgrims are, where e're we go.

When they were gone from the Shep-
 herds, they quickly came to the Place
 where *Christian* met with one *Turn-a-way*,
 that dwelt in the Town of *Apostasy*. Where-
 fore of him *Mr. Greatbeard* their Guide,
 did now put them in mind; saying, This 1 Part,
 the place where *Christian* met with one pag.216.
Turn-a-way, who carried with him the
 Character of his Rebellion at his back. And
 thus I have to say concerning this man,
 he would hearken to no Counsel, but once
 falling, perswasion could not stop him. *How one*
 When he came to the place where the *Turn-a-*
 Cross and the Sepulcher was, he did meet *way man*
 with one that did bid him look there, but *ged his A-*
 he gnashed with his Teeth, and stamped, *postasy.*
 and said, he was resolved to go back to his *Heb. 26,*
 Town. Before he came to the Gate, *27, 28, 29.*
 he met with *Evangelist*, who offered to lay
 hands on him, to turn him into the way
 again. But this *Turn-a-way* resisted him, and
 having

having done much *despise* unto him, he got away over the Wall, and so escaped his Hand.

Then they went on, and just at the place where *Little-faith* formerly was Robbed, there stood a man with his Sword drawn, and his Face all bloody. Then said Mr. *Great-heart*, What art thou? The man made

One Valiant-for-Truth be-
set with
Thieves.

Prov: I.
10, 11, 12,
13, 14.

How he
behaved
himself,
and put
them to
flight.

Answer, saying, I am one whose Name is *Valiant-for-Truth*, I am Pilgrim, and am going to the Celestial City. Now as I was in my way, there was three men did beset me, and propounded unto me these three things, 1. Whether I would become one of them? Or go back from whence I came? Or die upon the place? To the first I answered, I had been a true Man a long Season, and therefore, it could not be expected that I now should cast in my Lot with Thieves. Then they demanded what I would say to the Second. So I told them that the Place from whence I came, had I not found Incommodity there, I had not forsaken it at all, but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the Third. And I told them, my Life cost more dear far than that I should lightly give it away. Besides, you have nothing to do thus to put things to my Choice; wherefore at your Perill be it, if you meddle. Then these three, to wit, *Wild-beast*, *Inconsiderate*, and *Pragmatick*, drew upon me, and I also drew upon them.

So we fell to it, one against three, for the space of above three Hours. They have left upon me, as you see some of the

Marks

Marks of their Valour, and have also carried away with them some of mine. They are but just now gone, I suppose they might, as the saying is, hear your Horse dash, and so they betook them to flight.

Greath. *But here was great odds, three against one.*

Valiant. 'Tis true, but little and more, are nothing to him that has the Truth on his side. *Though an Host should encamp against me, said one, my Heart shall not fear. Tho War should rise against me, in this will I be Confident, &c.* Besides, said he, I have read in some Records, that one Man has fought an Army; and how many did Sampson slay with the Jaw-Bone of an Ass!

Greath. *Then said the Guide, Why did you not cry out, that some might have come in for your Succour?*

Valiant. So I did, to my King, who I knew could hear, and afford invisible Help, and that was sufficient for me.

Greath. *Then said Great-heart to Mr. Valiant-for-Truth, Thou hast worthily behaved thy self; Let me see thy Sword; so he shewed it him.*

When he had taken it in his Hand, and looked thereon a while, he said, Ha! *It is a right Jerusalem Blade.*

Valiant. It is so. Let a Man have one of these Blades, with a Hand to wield it; and skill to use it, and he may venture upon an Angel with it. He need not fear its holding, if he can but tell how to lay on. Its Edges will never blunt. It will cut Flesh and Bones, and Soul, and Spirit, and all.

Greath. *But you fought a great while; I wonder you was not weary.*

Psal. 27. 3. Great-heart wonders at his Valour.

Was a mind to see his Sword, and spends his Judgment on it.

Isa. 2. 3.

Ephes. 6. 12, 13, 14, 15, 16, 17.

Heb. 4. 12.

H Va-

2 Sam. 23. 10.
The Word.
The Faith.
Blood.

Valiant. I fought till my Sword did cleave to my Hand, and when they were joyned together, as if a Sword grew out of my Arm, and when the Blood run through my Fingers, then I fought with most Courage.

Greath. *Thou hast done well, thou hast resisted unto Blood, striving against Sin. Thou shalt abide by us, come in, and go out with us; for we are thy Companions.*

What Country-man Mr. Valiant was.

Then they took him and washed his Wounds, and gave him of what they had, to refresh him, and so they went on together. Now as they went on, because Mr. *Great-heart* was delighted in him (for he loved one greatly that he found to be a Man of his Hands) and because there was with his Company, them that were feeble and weak; Therefore he questioned with him about many things; as first, *What Countryman he was?*

Valiant. I am of *Dark-land*, for there I was born, and there my Father and Mother are still.

Greath. *Dark-land*, said the Guide, *Doth not that lye upon the same Coast with the City of Destruction?*

How Mr. Valiant came to go on Pilgrimage.

Valiant. Yes, it doth. Now that which caused me to come on Pilgrimage, was this; we had one Mr. *Tell-true* came into our parts, and he told it about, what *Christian* had done, that went from the City of *Destruction*. Namely, how he had forsaken his *Wife* and *Children*, and had betaken himself to a *Pilgrims* Life. It was also confidently reported how he had killed a *Serpent* that did come out to resist him in his

his Journey, and how he got through to whither he intended. It was also told what Welcom he had to all his Lords Lodgings; specially when he came at the Gates of the Celestial City. For there, said the Man, He was received with sound of Trumpet, by a Company of Shining Ones. He told it also, how all the Bells in the City did Ring for Joy at his Reception, and what Golden Garments he was cloathed with; with many other things that now I shall forbear to relate. In a word, that Man so told the Story of Christian and his Travels, that my Heart fell into a burning haste to be gone after him, nor could Father or Mother stay me, so I got from them, and am come thus far on my Way.

Greath. You came in at the Gate, did you not?

Valiant. Yes, yes. For the same Man also told us, that all would be nothing if we did not begin to enter this way at the Gate. *He begins right.*

Greath. Look you, said the Guide to Christian's *Christian's* *Name far* *more.* *far and near.* *what he has gotten thereby, is spread abroad* *far and near.*

Valiant. Why, is this Christian's Wife.

Greath. Yes, that it is, and these are also her four Sons.

Valiant. What! and going on Pilgrimage too?

Greath. Yes verily, they are following after.

Valiant. It glads me at the Heart! Good-man! How Joyful will he be, when he shall see them that would not go with him, yet to enter after him, in at the Gates into the City? *He is much rejoiced to see Christian's Wife.*

The Second Part of

Greath. Without doubt it will be a Comfort to him; for next to the Joy of seeing himself there, it will be a Joy to meet there his Wife and his Children.

Whether we
shall know
one another
when we
come to
Heaven.

Valiant. But now you are upon that, pray let me hear your Opinion about it. Some make a question whether we shall know one another when we are there?

Greath. Do they think they shall know themselves then? Or that they shall rejoyce to see themselves in that Bliss? and if they think they shall know and do these; Why not know others, and rejoyce in their Welfare also?

Again, Since Relations are our second self, tho that State will be dissolved there, yet why may it not be rationally concluded that we shall be more glad to see them there, than to see they are wanting?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on Pilgrimage?

Greath. Yes, Was your Father and Mother willing that you should become a Pilgrim?

Valiant. Oh, no. They used a'l means imaginable to perswade me to stay at home.

Greath. Why, what could they say against it?

Valiant. They said it was an idle Life, and if I my self were not inclined to Sloth and Laziness, I would never contenance a Pilgrims Condition.

Greath. And what did they say else?

Valiant. Why, They told me that it was a dangerous Way, yea the most dangerous Way in the World, said they, is that which the Pilgrims go.

Greath. Did they shew wherein this Way is so dangerous?

Valiant.

The great
Stumbling-
blocks that
by his
Friends
were laid
in his way.

Valiant. Yes, And that in many Particulars.

Greath. Name some of them.

Valiant. They told me of the *Slough of Despond*, where *Christian* was well nigh Smothered. They told me that there were Archers standing ready in *Belzebub-Castle*, to shoot them that should knock at the *Wicket-Gate* for Entrance. They told me also of the Wood, and dark Mountains, of the Hill Difficulty, of the Lyons, and also of the three Gyants, *Bloody-man*, *Maul*, and *Slay-good*. They said moreover, That there was a foul Fiend haunted the Valley of Humiliation, and that *Christian* was, by him almost bereft of Life. Besides, said they, You must go over the Valley of the Shadow of Death, where the *Hobgoblins* are, where the Light is Darkness, where the Way is full of Snares, Pits, Traps and Ginns. They told me also of *Gyant Despair*, of *Doubling-Castle*, and of the Ruins that the Pilgrims met with there. Further, They said, I must go over the enchanted Ground, which was dangerous. And that after all this I should find a River, over which I should find no Bridge, and that that River did lye betwixt me and the Celestial Country.

The first
Stumbling-
block.

John Atterbury

Greath. And was this all ?

Valiant. No, They also told me that this way was full of *Deceivers*, and of Persons that laid await there, to turn good Men out of the Path.

The Second.

Greath. But how did they make that out ?

Valiant. They told me that Mr. *World-wise-man* did there lye in wait to deceive.

The Third.

The Second Part of

They also said that there was *Formality* and *Hypocrite* continually on the Road. They said also that *By-ends*, *Talkative*, or *Demas*, would go near to gather me up: that the *Flatterer* would catch me in his Net, or that with green-headed *Ignorance* I would presume to go on to the Gate, from whence he was always sent back to the Hole that was in the side of the Hill, and made to go the By-way to Hell.

Greath. I promise you, *This was enough to discourage. But did they make an end here?*

The fourth.

Valiant. No, stay. They told me also of many that had tryed that way of old, and that had gone a great way therein, to see if they could find something of the Glory there, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a Foot out of Doors in that Path, to the Satisfaction of all the Country. And they named several that did so, as *Obstinate*, and *Plyable*, *Mistrust*, and *Timorous*, *Turn-a-way*, and old *Atheist*, with several more; who, they said, had, some of them, gone far to see if they could find, but not one of them found so much Advantage by going as amounted to the weight of a Feather.

Greath. Said they any thing more to discourage you?

The fifth.

Valiant. Yes, They told me of one Mr. *Fearing*, who was a Pilgrim, and how he found his way for Solitary, that he never had comfortable hour therein, also that Mr. *Despondency* had like to have been starved therein: Yea, and also, which I had almost forgot, that *Christian* himself, about whom

whom there has been such a Noise, after all his Ventures for a Celestial Crown, was certainly drowned in the black River, and never went foot further, however it was smothered up.

Greath. *And did none of these things discourage you?*

Valiant. No. They seemed but as so many Nothings to me.

Greath. *How came that about?*

Valiant. Why, I still believed what Mr. Tell-true had said, and that carried me beyond them all.

How he got over these Scumbling-blocks.

Greath. *Then this was your Victory, even your Faith?*

Valiant. It was so. I believed and therefore came out, got into the Way, fought all that set themselves against me, and by believing am come to this Place.

Who would true Valour see

Let him come hither;

One here will Constant be,

Come Wind, come Weather.

There's no Discouragement,

Shall make him once relent,

His first avow'd Intent,

To be a Pilgrim.

Who so beset him round.

With dismal Stories,

Do but themselves Confound;

His Strength the more is.

No Lyon can him fright,

He'll with a Gyant Fight,

But he will have a right,

To be a Pilgrim.

Hobgoblin, nor foul Fiend,

Can daunt his Spirit:

*He knows, he at the end,
Shall Life inherit.*

*Then Fancies fly away,
He'll fear not what Men say,
He'll labour Night and Day,
To be a Pilgrim.*

1 Part,
pag. 237.

By this time they were got to the *Inchanted Ground*, where the Air naturally tended to make one *Drowzy*. And that place was all grown over with Bryers and Thorns; excepting *here and there*, where was an *Inchanted Arbor*, upon which, if a Man sits, or in which if a Man sleeps, 'tis a question, say some, whether ever they shall rise or wake again in this World. Over this Forest therefore they went both one with another, and Mr. *Great-heart* went before, for that he was the Guide, and Mr. *Valiant-for-truth*, he came behind, being Rear-Guard, for fear lest peradventure some *Fiend*, or *Dragon*, or *Gyant*, or *Thief*, should fall upon their Rear, and so do mischief. They went on here each Man with his Sword drawn in his Hand; for they knew it was a dangerous place. Also they cheered up one another as well as they could. *Feeble-mind*, Mr. *Great-heart* commanded should come up after him, and Mr. *Despondency* was under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great Mist and Darkness fell upon them all; so that they could scarce, for a great while, see the one the other. Wherefore they were forced for some time, to feel for one another, by Words; for they walked not by Sight.

But any one must think, that here was but sorry going for the best of them all, but how much worse for the Women and Children,

dren, who both of *Feet* and *Heart* were but tender. Yet so it was, that, through the encouraging words of him that led in the Front, and of him that brought them up behind, they made a pretty good shift to wag along.

The Way also was here very wearisom, through Dirt and Slabbiness. Nor was there on all this Ground, so much as one *Inn*, or *Victualling-House*, therein to refresh the feebler sort. Here therefore was *grunting*, and *puffing*, and *sighing*; While one tumbeth over a Bush, another sticks fast in the Dirt, and the Children, some of them, lost their Shoes in the Mire. While one cries out, I am down, and another, Ho, where are you? and a third, the Bushes have got such fast hold on me, I think I cannot get away from them.

Then they came at an *Arbor*, warm and promising much refreshing to the Pilgrims; for it was finely wrought above head, beautified with *Greens*, furnished with *Benches*, and *Settles*. It also had in it a soft Couch whereon the weary might lean. This, you must think, all things considered, was tempting; for the Pilgrims already began to be foyled with the badness of the Way; but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the Advice of their Guide, and he did so faithfully tell them of *Dangers*, and of the nature of *Dangers* when they were at them, that usual y when they were nearest to them, they did most pluck up their Spirits, and hearten one another to deny the Flesh. This *Arbor* was called

An Arbor
on the In-
chanting
Ground.

The Second Part of

The slothfuls Friend, on purpose to allure, if it might be, some of the Pilgrims there, to take up their Rest when weary.

I saw then in my Dream, that they went on in this their solitary Ground, till they came to a place at which a Man is apt to lose his Way. Now, tho when it was light, their Guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand: But he had in his Pocket a Map of all ways leading to or from the Celestial City; wherefore he strook a Light (for he never goes also without his Tinder-box) and takes a view of his Book or Map; which bids him be careful in that place to turn to the right-hand-way. And had he not here been careful to look in his Map, they had all, in probability been smothered in the Mud, for just a little before them, and that at the end of the cleanest Way too, was a Pit, none knows how deep, full of nothing but Mud; there made on purpose to destroy the Pilgrims in.

Then thought I with my self, who, that goeth on Pilgrimage, but would have one of these Maps about him, that he may look when he is at a stand, which is the way he must ask?

They went on then in this Incharnted Ground, till they came to where was another *Arbor*, and it was built by the Highway-side. And in that *Arbor* there lay two Men whose Names were *Heedless* and *Too-bold*. These two went thus far on Pilgrimage, but here being wearied with their Journey, they sat down to rest themselves, and so fell fast asleep. When the Pilgrims

The way is difficult to find.

The Guide has a Map of all ways leading to or from the City.

God's Book.

An Arbor and two asleep herein.

the Pilgrims Progress.

saw them, they stood still and shook their Heads; for they knew that the Sleepers were in a pitiful Case. Then they consulted what to do, whether to go on and leave them in their Sleep, or to step to them and try to awake them. So they concluded to go to them and wake them; that is, if they could; but with this Caution, namely to take heed that themselves did not sit down, nor imbrace the offered Benefit of that *Arbor*.

The Pilgrims try to wake them.

So they went in and spake to the Men, and called each by his Name, (for the Guide it seems did know them) but there was no Voice nor Answer. Then the Guide did shake them and do what he could to disturb them. Then said one of them, *I will pay you when I take my Money*; At which the Guide shook his Head. *I will fight so long as I can hold my Sword in my hand*, said the other. At that, one of the Children Laughed.

Then said *Christiana*, what is the meaning of this? The Guide said, *They talk in their Sleep*. If you strike them, beat them, or whatever else you do to them, they will answer you ~~after~~ in this fashion; or as one of them said in old time, when the Waves of the Sea did beat upon him and he slept as one upon the Mast of a Ship, *When I awake I will seek it again*. You know when Men talk in their Sleep, they say any thing; but their Words are not governed, either by Faith or Reason. There is an *Incoherency* in their Words now, as there was before, betwixt their going on Pilgrimage and sitting down here. This then is the mischief on't when heedless ones go on Pilgrimage, 'tis twenty to one but they are served thus. For this Inchaned Ground is one of the last Refuges that the Enemy to Pilgrims has, wherefore it is as you see placed almost at the end of the Way, and so it standeth against us with the more advantage. For when, thinks the Enemy, will these Fools be so desirous to sit down, as when they are weary; and when so like to be weary, as when almost at their Journey's end? Therefore it is I

Their Endeavour is fruitless.
Prov. 23. 34.
35.

say,

The Second Part of

say, that the Inchaned Ground is placed so nigh to the Land *Beulah*, and so near the end of their Race. Wherefore let Pilgrims look to themselves, lest it happen to them as it has done to these, that as you see, are fallen a Sleep, and none can wake them.

Then the Pilgrims desired with trembling, to go forward, only they prayed their Guide to strike a Light, that they might go the rest of their way by the help of the light of a *Lan-*
The light of the Word.
 2 Pet. 1. 19. thorn. So he struck a Light, and they went by the help of that thorow the rest of this way, who the Darknes was very Great.

The Children cry for Weariness. But the Children began to be forely weary, and they cried out unto him that loveth Pilgrims, to make their way more Comfortable. So by that they had gone a little further, a Wind arose that drove away the Fog, so the Air became more clear.

Yet they were not off (by much) of the Inchaned Ground; only now they could see one another better, and the way wherein they should walk.

Standfast upon his Knees in the Inchaned Ground.

Now, when they were almost at the end of this Ground, they perceived that a little before them was a Solemn Noise, as of one that was much Concerned. So they went on and looked before them. And behold, they saw, as they thought, *A Man upon his Knees*, with Hands and Eyes lift up, and speaking as they thought, earnestly to one that was above; they drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up and began to run towards the Celestial City. Then Mr. *Great-heart* called after him, saying, *Soho, Friend*, let us have your Company, if you go, as I suppose you do, to the Celestial City. So the Man stopped and they came up to him. But so soon as Mr. *Honest* saw him, he said, I know this Man. Then said Mr. *Valiant-for-truth*, prethee who is it? 'Tis one, said he, that comes from whereabouts I dwelt, his name is *Stand-fast*, he is certainly a right good Pilgrim.

The Story of Standfast.

So they came up one to another, and presently *Stand-fast* said to old *Honest*, Ho, Father *Honest*, are you there? Ay, said he, that I am, as sure as you are there. Right glad am I, said Mr. *Stand-fast*, that I have found you on this Road. And as glad am I, said the other, that I espied you upon your Knees. Then Mr. *Stand-fast* Blushed, and said, but why, did you see me? Yes, that I did, quoth the other, and with my Heart was glad at the sight. Why what did you think, said *Stand-fast*? Think, said old *Honest*, what should I think? I thought we had an Honest Man upon the Road, and therefore should have his Company by and by. If you thought not amiss, how happy am I? But if I be not as I should, I alone must bear it. That is true said the other; but your fear doth further confirm me, that things are right betwixt the Prince of Pilgrims and your Soul. For he saith, *Blessed is the Man that feareth always.*

Talk betwixt him and Mr. Honest.

Valiant, Well, but Brother, I pray thee, tell us, what was it that was the cause of thy being upon thy Knees, even now? Was it for that some special Mercies laid Obligations upon thee, or how?

They found him at Prayer.

Standf. Why, we are as you see, upon the *Inchanted Ground*, and as I was coming along, I was musing with my self of what a dangerous Road the Road in this place was, and how many that had come even thus far on Pilgrimage, had here been Stopt, and been Destroyed. I thought also of the manner of Death with which this place destroyeth Men. Those that die here, die of no violent Distemper; the Death which such die, is not grievous to them. For he that goeth away in a Sleep, begins that Journey with Desire and Pleasure. Yea, such acquiesce in the will of that Disease.

What it was that fetched him upon his Knees.

Hon. Then Mr. *Honest* interrupting of him, said, Did you see the two Men asleep in the Arbor?

Standf. Ay, ay, I saw *Heedless* and *Too-bold* there, and for ought I know, there they will be till they Rot. But let me go on in my Tale:

Prov. 10. 7.

As.

As I was thus musing as I said, there was one in very pleasant Attire, but *old*, who presented her self unto me, and offered me three things, to wit, her *Body*, her *Purse*, and her *Bed*. Now the truth is, I was both a weary and sleepy, I am also as poor as a *Howlet*, and that perhaps the *Witch* knew. Well, I repulsed her once and twice, but she put by my Repulses, and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made Offers again, and said, If I would be ruled by her, she would make me great and happy. For, said she, I am the Mistress of the World, and Men are made happy by me. Then I asked her Name, and she told me it was *Madam Bubble*. This set me further from her; but she still followed me with Inticements. Then I betook me, as you see, to my Knees, and with Hands lift up and cries, I pray'd to him that had said he would help. So just as you came up, the Gentlewoman went her way. Then I continued to give thanks for this my great Deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my Journey.

*Madam
Bubble: or
this vain
World.*

Hon. Without doubt her designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some Story of her.

Standf. Perhaps you have done both.

Hon. *Madam Bubble!* is she not a tall comely Dame, something of a Swarthy Complection?

Standf. Right, you hit it, she is just such an one.

Hon. Doth she not speak very smoothly, and give you a Smile at the end of a Sentence?

Standf. You fall right upon it again, for these are her very Actions.

Hon. Doth she not wear a great Purse by her Side, and is not her hand often in it finger-ing her Money, as if that was her Hearts delight?

Standf. 'Tis just so, had she stood by all this while, you could not more amply have set her forth before me; nor have better described her Features.

Hon.

Hon. Then he that drew her Picture was a good
Linner, and he that wrote of her said true.

Greatb. This Woman is a *Witch*, and it is by *The World*.
Virtue of her *Sorceries* that this Ground is In-
chanted; Whoever doth lay their Head down
in her *Lap*, had as good lay it down upon
that Block over which the Ax doth hang; and
whoever lay their Eyes upon her Beauty, are
counted the Enemies of God. This is she that Jam. 4. 4.
maintaineth in their Splendor all those that are 1 John 2. 15.
the Enemies of Pilgrims. Yea, this is she that
has bought off many a Man from a Pilgrims
Life. She is a great *Gossiper*; she is always, both
she and her Daughters, at one Pilgrim's Heels
or another, now commending and then prefer-
ring the Excellencies of this Life. She is a
bold and impudent Slut; she will talk with
any Man. She always laugheth poor Pilgrims
to Scorn, but highly commends the Rich. If
there be one cunning to get Money in a Place,
she will speak well of him from House to
House. She loveth Banqueting and Feasting,
mainly well; she is always at one full Table
or another. She has given it out in some places,
that she is a Goddess, and therefore some do
Worship her. She has her times and open places
of Cheating, and she will say and avow it that
none can shew a Good comparable to hers. She
promiseth to dwell with Childrens Children,
if they will but love and make much of her.
She will cast out of her Purse Gold like Dust, in
some places, and to some Persons. She loves to
be sought after, spoken well of, and to lye in
the Bosoms of Men. She is never weary of com-
mending of her Commodities, and she loves
them most that think best of her. She will
promise to some Crowns and Kingdoms, if they
will but take her Advice, yet many has she
brought to the Halter, and ten thousand times
more to Hell.

Standf. O said Standfast, *What a Mercy is it
that I did resist her, for whither might she a
draw me?*

Greatb. Whither? Nay, none but God knowvs
whither. But in general, to be sure she would

1 Tim. 6. 9. *a drawn thee into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition.*

'Twas she that set *Absalom* against his Father, and *Jeroboam* against his Master. 'Twas she perswaded *Judas* to sell his Lord; and that prevailed with *Demas* to forsake the godly pilgrims Life; none can tell of the Mischief that she doeth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, 'twixt Neighbour and Neighbour, 'twixt a Man and his Wife, 'twixt a Man and himself, 'twixt the Flesh and the Heart.

VVherefore good Master *Standfast*, be as your Name is, and when you have done all, *stand*.

At this Discourse there was among the Pilgrims a mixture of Joy and Trembling, but at length they brake out and Sang,

What Danger is the Pilgrim in,

How many are his Foes?

How many ways there are to Sin,

No living Mortal knows.

Some of the Ditch shy are, yet can

Lye tumbling in the Mire:

Some tho they shun the Frying-pan,

Do leap into the Fire.

After this I beheld until they were come into the Land of *Beulah*, where the Sun shineth Night and Day. Here because they were weary, they berook themselves a while to Rest. And because this Country was common for Pilgrims, and because the Orchards and Vineyards that were here, belonged to the King of the Celestial Country; therefore they were Licensed to make bold with any of his things.

1 Part, pag.
270, 271.

But a little while soon refreshed them here, for the Bells did so Ring, and the Trumpets continually Sounding so melodiously that they could not Sleep, and yet they received as much refreshing, as if they had slept their sleep never so soundly. Here also all the noise of them walked the Streets, was *More Pilgrims are come to Town*. And another would answer, saying, And so many went over the VVater, and were let in at the Golden Gates to Day.

They

They would cry again, there is now a Legion of
 sinning Ones just come to Town, by which we
 know that there are more Pilgrims upon the
 road, for here they come to wait for them, and
 comfort them after all their Sorrow. Then
 the Pilgrims got up & walked to & fro: But how
 were their Ears now filled with Heavenly Noi-
 ses, and their Eyes delighted with Celestial
 visions? In this Land they *heard* nothing, *saw*
nothing, felt nothing, *smelt* nothing, *tasted* no-
 thing that was offensive to their Stomach or
 Mind, only when they tasted of the Water of
 the River, over which they were to go, they
 thought that tasted a little Bitterish to the Pa-
 late, but it proved sweeter when 'twas down.

In this place there was a Record kept of the
 Names of them that had been Pilgrims of Old;
 and a History of all the famous Acts that they
 had done. It was here also much discoursed
 how the River to some has its *flowings*, and
 what *ebbings* it has had while others have gone
 over. It has been in a manner *dry* for some, while
 it has overflowed its Banks for others.

In this place the Children of the Town would
 go into the King's Gardens and gather No-
 tises, for the pilgrims, and bring them to them
 with much affection. Here also grew *Camphire*
and Spicknard and *Safron*, *Calamus* and *Cina-*
mon, with all its Trees of *Frankincense*, *Myrrh*
and Aloes, with all chief Spices. With these the
 Pilgrims Chambers were perfumed, while they
 layed here; and with these were their Bodies
 ointed, to prepare them to go over the River
 when the time appointed was come.

Now, while they lay here and waited for the
 good Hour, there was a Noise in the Town, that
 there was a Post come from the Celestial City,
 with Matter of great Importance, to one *Chri-*
stiana, the Wife of *Christian* the Pilgrim. So
 Enquiry was made for her, and the House was
 found out where she was, so the Post present-
 ed her with a Letter; the Contents whereof
 was, *Hail good Woman, I bring thee Tydings that*
thy Master calleth for thee, and expecteth that
thou

Death bit-
ter to the
Flesh, but
sweet to the
Soul.

Death has
its Ebbings
and Flow-
ings like the
Tide.

A Messenger
of Death
sent to Chri-
stiana.

His Message. thou shouldest stand in his presence, in Cloaths of Immortality, within this ten days.

How welcome is Death to those that are willing to dye.

Her Speech to her Guide

When he had read this Letter to her, he gave her therewith a sure token that he was a true Messenger, and was come to bid her make haste to be gone. The Token was, an Arrow, with a sharpned with Love, let easily into her Heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.

When *Christiana* saw that her time was come, and that she was the first of this Company that was to go over, she called for Mr. Great-heart her Guide, and told him how matters were. So he told her he was heartily glad of the News, and could have been glad had the Post come for him. Then she bid that he should give Advice, how all things should be prepar'd for her Journey.

So he told her saying, thus and thus it must be, and we that Survive, will accompany you to the River side.

To her Children.

Then she called for her Children, and gave them her Blessing, and told them that she yet read with comfort the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, she bequeathed to the Poor that little she had, and commanded her Sons and her Daughters to be ready, against the Messenger should come for them.

To Mr. Valiant.

When she had spoken these words to her Guide and to her Children, she called for Mr. Valiant-for-Truth, and said unto him, Sir, you have in all places shewed your self true-hearted, be faithful unto Death, and my King will give you a Crown of Life. I would also intreat you to have an Eye to my Children, and if at any time you see them faint, speak comfortably to them. For my Daughters, my Sons Wives, they have been faithful, and a fulfilling of the Promise upon them, will be their end. But she gave Mr. Standfast a Ring.

To Mr. Stand-fast. To old Honest.

Then she called for old Mr. Honest, and said of him, Behold an *Israelite* indeed, in whom is no Guile. Then said he, I wish you a fair day when you set out for Mount *Sion*, and shall be glad

she answered, Come *Wet*, come *Dry*, I long
to be gone; for however the Weather is in my
way, I shall have time enough when I come
here, to sit down and rest me, and dry me.

Then came in that good Man Mr. Ready-to-
To Mr. Ready, to see her. So she said to him, Thy Tra-
dy-to halt.
Whither has been with Difficulty, but that
I'll make thy Rest the sweeter. But watch and
ready, for at an hour when you think not,
the Messenger may come.

After him came in Mr. *Depondency*, and his daughter *Much-a-fraid*; to whom she said, You fight with thankfulness for ever, to remember our Deliverance from the Hands of Gyant *Depondency*, and out of *Doubting-Castle*. The effect of that Mercy is, that you are brought with safe-hither. Be ye watchful, and cast away fear; Sober and hope to the End.

Then ſhe ſaid to Mr. *Feeble-mind*, thou waſt delivered from the Mouth of Gyant *Slay-good*, that thou mighteſt live in the Light of the Living for ever, and ſee thy King with Comfort. Only I adviſe thee to repent thee of thy aptness to fear and doubt of his Goodneſs before he ſends for thee, leſt thou ſhouldeſt when he comes, be forced to ſtand before him for that fault, with Bluſhing.

Now the day drew on that *Christiana* must
gone. So the Road was full of People to see
take her Journey. But behold, all the Banks
beyond the River were full of Horses and Cha-
riots, which were come down from above to
company her to the City Gate. So she came
forth and entred the River with a Beck'n of
farewell, to those that followed her to the River
side. The last word she was heard to say here,
was, *I come Lord to be with thee and bless thee.*

So her Children and Friends returned to their Place, for that those that waited for *Christiana*, had carried her out of their Sight. So he went and called, and entred in at the Gate with all the Ceremonies of Joy that her Husband *Christian* had done before her.

At her departure her Children Wept, But Mr.
Great-

Great-heart and *Mr. Valiant*, played upon the well-tuned Cymbal and Harp for joy. So all departed to their respective Places.

Mr. Ready-to-halt Summoned.

In process of time, there came a *Post* to the Town again, and his Business was with *Mr. Ready-to-halt*. So he enquired him out, and said, I am come to thee in the name of him whom thou hast Loved and Followed, tho upon *Crutches*. And my Message is to tell thee that he expects thee at his Table to Sup with him in his Kingdom the next day after *Easter*. Wherefore prepare thy self for this Journey.

Then he also gave him a Token that he was Eccl. 12. 16. a true Messenger, saying, *I have broken the Golden Bowl, and loosed the Silver Cord.*

After this, *Mr. Ready-to-halt* called for his Fellow Pilgrims, and told them, saying, I am sent for, and God shall surely Visit you also. So he desired *Mr. Valiant* to make his Will. And because he had nothing to Bequeath to them that should Survive him, but his *Crutches*, and his good *Wishes*, therefore thus he said, *These Crutches, I Bequeath to my Son that shall tread in my Steps, with an hundred warm Wishes, that he may prove better than I have done.*

Promises his Will.

Then he thanked *Mr. Great-heart* for his Conduct and Kindness, and so addressed himself to his Journey. When he came to the brink of the River, he said, now I shall have no more need of these *Crutches*, since yonder are Chariots and Horses for me to Ride on. The last words he was heard to say, was, *Welcome Life*. So he went his way.

His last Words.

Feeble mind Summoned.

After this, *Mr. Feeble-mind* had Tidings brought him, that the *Post* sounded his Horn at his Chamber Door. Then he came in and told him saying, I am come to tell thee that thy Master has need of thee, and that in very little time thou must behold his Face in Brightness, and take this as a Token of the truth of my Message. *Those that look out at the Windows, shall be Darkned.*

Eccl. 12. 3.

Then *Mr. Feeble-mind* called for his Friends, and told them what Errand had been brought unto him, and what Token he had received of the truth of the Message. Then he said, since I have

have nothing to Bequeath to any, to what purpose should I make a VVill? As for my feeble mind, that I will leave behind, for that I have no need of that in the place whither I go; nor is it worth bestowing upon the poorest Pilgrim: VVherefore, when I am gone, I desire, that you Mr. Valiant, would Bury it in a Dung-hill. This done, and the day being come in which he was to Depart, he entred the River as he rest. His last words were, *Hold out Faith and patience.* So he went over to the other side.

He makes no Will.

VVhen Days had many of them passed away, Mr. Despondency was sent for, for a Post was come, and brought this Message to him, Trembling Man, these are to Summon thee to be ready with the King by the next Lord's day, to fight for Joy, for thy deliverance from all thy Doubtings.

His last Words.

And said the Messenger, that my Message is true, take this for a Proof. So he gave him the *Grashopper to be a Burthen unto him.* Now, Mr. Despondency's Daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her Father. Then Mr. Despondency said to his Friends, My self and my daughter, you know vvhat vve have been, and how troublefomely vve have behaved our selves in every Company. My Will and my Daughter's is, that our Desponds and slavish Fears, be by no Man ever receiyed, from the day of our Departure, for ever; for I know that after my death, they vvill offer themselves to others. But to be plain vvith you, they are Ghosts, the which vve entertained vvhen vve first began to be Pilgrims, and could never shake them off after. And they vvill vvalk about and seek entertainment of the Pilgrims, but for our sakes, shut the Doors upon them.

Mr. Despondency's Summons.

Eccl. 12. 5. His Daughter goes too.

His Will.

VVhen the time vv as come for them to depart, they vvent to the Brink of the River. The last vvords of Mr. Despondency, vv ere, *Farewell Night; welcome Day.* His Daughter went through the River singing, but none could understand vvhat she said.

His last Words.

Then it came to pass a vv hile after, that there was a Post in the Tovvn that enquired for Mr. Honest.

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Mr. Honest and delivered to his Hands these Lines, *Thou art Summoned. commanded to be ready against this day Seven night, to present thy self before thy Lord, at his Father's House.* And for a token that my Mes-

Eccles. 12. sage is true, *All thy Daughters of Musick shall be brought low.* Then **Mr. Honest** called for his Friends and said unto them, I Die, but shall make no Will. As for my Honesty, it shall go with me, let him that comes after, be told of this.

Good-con- science helps the which he also did, and lent him his Hand. **Mr. Honest** and so helped him over. The last words of **Mr. Honest** were, *Grace Reigns.* So he left the World over the River.

Mr. Valiant *Valiant-for-truth* was taken with a **Summoned.** by the same Post as the other, and had this **Eccl. 12. 6.** for a Token that the Summons was true.

That his Pitcher was broken at the Fountain. When he understood it, he called for his Friends, and told them of it. Then said he, I am going to my Fathers, and tho with great difficulty I got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. My *Sword*, I give to him that shall Succeed me in my Pilgrimage, and my *Courage* and *Skill* to him that can get it. My *Marks* and *Scars* I carry with me, to be a witness for me that I have fought his Battles, who now will be my Rewarder. When the day that he must go hence, was come, many accompanied him to the River side, into which, as he went, he said, *Death, where is thy Sting?* And as he went down deeper, he said, *Grave, where is thy Victory?* So he passed over, and the Trumpets sounded for him on the other side.

His last Words.

Mr. Stand-fast is **Summoned.** Then there came forth a Summons for **Mr. Stand-fast.** (This **Mr. Stand-fast** was he that the Pilgrims found upon his Knees in the *enchanted Ground.*) For the Post brought him a pen in his Hands. The Contents whereof were

That he must prepare for a change of Life, for his Master was not willing that he should be so far from him any longer. At this Mr. Standfast was put into a Mule; Nay, said the Messenger, you need not doubt of the truth of my Message, for here is a token of the truth thereof, *Thy Wheel is broken at the Cistern.* Then he Eccl. 12. 6. called to him Mr. Great-heart, who was their Guide, and said unto him, Sir, altho it was not Mr. Great-my hap to be much in your good Company in heart. the days of my Pilgrimage, yet since the time I knew you, you have been profitable to me. His Speech When I came from home, I left behind me a Wife, and five small Children. Let me entreat you at your return, (for I know that you will go and return to your Master's House, in hopes that you may yet be a Conductor to more of the Holy Pilgrims) that you send to my Family and let them be acquainted with all that hath and shall happen unto me. Tell them more- His Errand over of my happy Arrival to this place, and to his Family of the present late blessed Condition that I am in. Tell them also of Christian and of Christiana and his Wife, and how she and her Children came after her Husband. Tell them also of what a happy end she made, and whither she is gone. I have little or nothing to send to my Family, except it be Prayers and Tears for them; of which it will suffice, if thou acquaint them, if peradventure they may prevail. When Mr. Standfast had thus set things in order, and the time being come for him to haste him away, he also went down to the River. Now there was a great Calm at that time in the River, wherefore Mr. Standfast when he was about half way in, he stood a while and talked to his Companions that had waited upon him thither, And he said,

This River has been a Terror to many, yea, the thoughts of it also have often frightened me, now methinks I stand easie, my Foot is fixed upon that upon which the Feet of the Priests that bear the Ark of the Covenant stood, while Israel went over this Jordan. The Waters indeed are to the Pallate bitter, and to the Stomach cold; yet

His last Words.

Jos. 3. 17.

yet the thoughts of vvhhat I am going to, and of the Conduct that vvaites for me on the other side, doth lye as a glovving Coal at my Heart.

I see my self novv at the end of my Journey, my *tailsome* days are ended. I am going novv to see that Head that vvas Crovved vvith Thorns, and that Face that vvas spit upon for me.

I have formerly lived by Hear-say and Faith, but novv I go vvhere I shall live by sight, and shall be vvith him in vvwhose Company I delight my self.

I have loved to hear my Lord spoken of, and vvhere ever I have seen the print of his Shoe in the Earth, there I have coveted to set my Foot too.

His Name has been to me as a *Civet-Box*, yea sweeter than all Perfumes. His Voice to me has been most sweet, and his Countenance, I have more desired than they that have most desired the Light of the Sun. His VVord I did use to gather for my Food, and for antidotes against my Faintings. He has held me, and I have kept me from mine Iniquities: Yea, my Steps have been strengthened in his vvay.

Novv, vvwhile he vvas thus in Discourse, his Countenance changed, his *strong man* bowed under him, and after he had said, *Take me, for I come into thee*, he ceased to be seen of them.

But glorious it vvas to see how the open Region vvas filled vvith Horses and Chariots, vvith Trumpeters and Pipers, vvith Singers, and players, on stringed Instruments, to vvelcome the Pilgrims as they vvvent up, and followed one another in at the Beautiful Gate of the City.

As for *Christian's* Children, the four Boys that *Christiana* brought, vvith their VVives and Children, I did not stay vvhere I vvas till they vvvere gone over. Also, since I came avway, I heard one say, that they vvvere yet alive, and so vvould be for the increase of the Church in that Place, vvwhere they vvvere for a time.

Shall it be my Lot to go that vvay again, I may give those that desire it, an Account of vvhat I here am silent about; mean time, I bid my Reader *Adieu*.

